Arya Kriya

Jost Turner

Arya Kriya

Jost Turner

Contents

The Path of Wotan	1
Purification of Body and Mind	47
The Aryan Science of Accelerated Evolution	81
Aryan Cosmology and the Science of Mantras	123
Arya Kriya	177
Kundalini Pranayama Kriya	183
Asana Kriya	199
Dhyana Kriya	239
Arya: Summer 1995	259
Arya: Fall 1995	283

The Path of Wotan

--Jost--

The Path of Wotan

The everyday customs, ceremonies, and beliefs of our pre-Christian Germanic Forefathers varied considerably from tribe to tribe all across northern Europe. The rituals and ceremonies of the Germanic tribal religions were never organized nor institutionalized, and so they did not survive the onslaught of organized Christianity. With the vicious forced conversions during the dark ages, the sacred icons, holy days, and spiritual beliefs of our Forefathers were either Christianized (such as Yule transformed to Christmas and the Yule Tree transformed to the Christmas tree), or propagandized into something evil and loathsome (such as the once sacred number 13 denounced as an unlucky number).

Although most of the rites and rituals were obliterated and lost, the ignorant and intolerant were never able to completely suppress the Germanic spiritual consciousness, and it has always lingered deep within. The Germanic Gods and sacred icons of old survive today as the very names of the days of the week: Sunday, the day of the sun; Monday, the day of the moon; Tuesday, the day of the God Tyr, Wednesday, the day of the God Woden or Wotan (Odin); Thursday, the day of the God Thor, and Friday, the day of the Goddess Frigga.

Moreover, a number of ancient allegories which were held sacred by all Germanic tribes have survived. These had been passed on through an oral tradition from very ancient times. Along with a few of the later Sagas, they were written

down and preserved by Christian clerics who could not comprehend their allegorical nature. Although these ancient allegories, known today as the Eddas, are almost all that remains of the religions of old, they are enough to allow us to discover our true spiritual heritage.

The true meanings of these allegories were probably not understood even during the Viking age, which was in the midst of the dark ages of the world (see the section on Evolutionary Cycles, page 27). But today, we are no longer in the dark ages. Philologists and anthropologists have determined a definite commonality between the allegories of northern Europe and those of their kinfolk in Aryavarta (the ancient homeland of Indo-Aryans in the Himalayan mountains). Their studies clearly indicate that both were derived from a common Aryan source, thousands of years ago, during the last golden ages of this earth.

The allegories of our Euro-Aryan Forefathers indicate that, like their Indo-Aryan Kinfolk, they had developed a science which could accelerate human evolution. Wotan (Odin), the chief Euro-Aryan deity, and his Indo-Aryan counterpart, *Shiva,* both symbolize mankind's struggle for higher evolution from human to Superhuman. The stories of Wotan, Tyr, Thor, Yggdrasil, the Frost Giants, the Nine Worlds, the sacred mead, etc., are allegories which symbolize various physical, mental, and psycho-physiological techniques which our Forefathers had developed and used to accelerate human evolution to Superhuman levels. Since Wotan symbolizes the highest evolutionary level of mankind, we have called this ancient Euro-Aryan science *The Path of Wotan.*

Please note: To avoid any confusion, I have used the popular forms of the allegories. I am aware that there may be some differences from the original forms, but none of these differences would have any affect on this commentary.

"*And this is the great noontide; it is when man stands at the middle of his course between animal and Superhuman, and celebrates his journey to the evening as his highest hope, for it is the Journey to a new morning.*"

— Friedrich Nietzsche

Cosmology

Yggdrasil

Our Forefathers allegorically placed all existence in nine worlds which were protected and sustained by a great tree called *Yggdrasil.* Today's "Christmas Tree" is merely a Christian adaptation of the pre-Christian Yule Tree, which was traditionally brought in from the forest, decorated, and adorned our Forefather's homes during the celebration of Yule. That Yule Tree of old symbolized Yggdrasil.

The allegory of Yggdrasil is the key to a complete understanding of all the allegories. A tree, plucked out of the ground and turned upside-down, is a perfect symbol of the human nervous system. The trunk represents the spinal column, the branches represent the afferent and efferent nerves, and the roots represent the brain. The greater development of the human nervous system is what gives us higher awareness and intelligence, and a clear separation from animals. In the allegories, the first man and woman came from trees, which symbolizes evolution to the human state through a more highly developed nervous system. Our Forefathers understood the significance of the human nervous system to higher evolution, not only from animal to human, but from human to Superhuman.

At the very top of Yggdrasil sits an eagle with a hawk perched between its eyes. A squirrel, *Ratatosk,* runs up and down Yggdrasil's trunk carrying insults between *Nidhogg,* the serpent gnawing at the root, and the eagle at the top. The eagle at the top symbolizes the intuitive faculties of the

superconscious. The hawk perched between the eyes symbolizes the all-seeing eye of intuition, which is located at the point between the eyebrows. Nidhogg symbolizes the primordial life energy stored at the base of the spine which activates the senses, drawing the consciousness away from higher awareness. The squirrel represents the life energy traveling up and down the spine (see the section on Mead & The Golden Apples, page 8). The insults indicate the conflict between the demands of the senses and aspirations to higher awareness.

The Nine Worlds

The nine worlds are situated on three levels, of which Yggdrasil is the axis. On the first level is *Asgard,* the world of the *Aesir,* the principal Gods of our Forefathers. Also on that level is *Vanaheim,* the realm of the *Vanir,* another, and perhaps older, family of Gods. In addition, this level contains *Alfheim,* the land of the Light Elves, a god-like race of Elves. This first level is connected to the second level by *Bifrost,* a flaming rainbow bridge of shimmering light. On the second level is *Midgard,* the world of mortals. With it is *Ni-davellir,* land of the Dwarfs, *Svartalfheim,* land of the Dark Elves, *and Jotunheim,* land of the Giants. On the third level is *Niflheim,* the dark and bitter-cold realm of the dead, and *Muspellheim,* the world of fire.

Yggdrasil has three great roots. Each one of these roots are sunk into one of the three levels. Under the first root, which is in Asgard, is the *Well of Urd,* by which sit the three *Norns,* who are goddesses of destiny. Each day the Gods and

Goddesses (Aesir and Vanir) gather there for council. The second root is in Jotun-heim, land of the Giants. Under this root is the Spring of *Mimir,* which is a great source of wisdom. The third root is in Niflheim, and under this root is the Spring of *Hvergelmir.* It is the source of many rivers, and where the aforementioned *Nidhogg* and other serpents tear apart corpses and gnaw at the root.

Our Forefathers understood that there were three basic levels of consciousness: that of the conscious mind, with which we do all of our perceiving and reasoning; the subconscious mind, in which is stored all of our suppressed desires, emotions, fears, guilt, and vanities; and the superconscious mind, the mysterious intuitive faculty from which comes the unexplainable omniscient knowledge, premonitions, and other superhuman abilities. The nine worlds symbolize different aspects of these levels of consciousness.

Asgard is the realm of superconscious awareness, which is truly the realm of the Gods. *Valhalla,* the hall of Odin or Wotan is the joyous realm which is reserved for all true warriors who fall in battle: those who have, by will and self-discipline, overcome the barrier of the subconscious and evolved beyond the narrow ego to the first stages of superconscious awareness. Vanaheim and Alf-heim are other levels of superconscious awareness. The Well of Urd in Asgard symbolizes the intuitive faculties of the superconscious mind. This is the highest source of knowledge and wisdom, appropriately symbolized as the place of council of the Gods. The Norns symbolize destiny. For most, destiny is determined by hidden desires and other

baggage of the subconscious mind. For the highly-evolved, those who have obtained super-conscious awareness, destiny is self-directed, and is always in harmony with the natural order.

Midgard is the realm of the conscious mind, the everyday world which we see, hear, taste, smell, and feel. But also in this world, and just as significant to our existence, are our material desires, selfishness, fears, hatreds, vanities, and inhibitions. These are symbolized variously by the Giants of Jotunheim, the dark elves of Svartalfheim, and the Dwarves of Nidavellir. As our Forefathers depicted with their allegorical imagery, these are all detrimental to our evolution, and rightfully considered evil and in need of timely eradication. While the male Giants symbolize material desires, fears, hatreds, and other negative emotions, many of the female Giants symbolize spiritual desires, which can be beneficial to the path of higher evolution. Hence, in the allegories Gods are often married to, mothered by, or aided by, female Giants. The Spring of Mimir in Jotunheim symbolizes the all-seeing eye of intuition, also known as *The Eye of Wotan,* the use of which is obtainable only by purity and self-discipline (see the section on Wotan, page 12).

The Bifrost Bridge which connects Asgard to Midgard, or the superconscious to the conscious, symbolizes the channels and vortexes of life energy within the human spinal cord, which begin functioning at higher levels of evolution, connecting the conscious with the superconscious. Through the all-seeing eye of intuition,

these energy channels and vortexes appear in shimmering, rainbow-colored light.

Niflheim symbolizes the deep desires, fears, guilt, and selfishness which lurk in the darkest corners of our subconscious. These greatly affect our personality, limit our abilities, and often warp our character. They are difficult to identify and overcome. The realm of the dead is an excellent symbol for this level of the subconscious mind. It is a great obstacle to higher evolution, and without cleansing it, one is "dead" to any higher evolution. Mus-pellheim symbolizes the fiery passions and emotions of the subconscious, especially the sexual urge. Uncontrolled, this natural instinct can cause great problems physically and emotionally.

The Spring of Hvergelmir is the point of concentration of the primordial life energy in the base of the spine (see the section on Mead, page 8). The many rivers are the channels through which this energy flows into the physical body. Nidhogg and the other serpents which rip apart corpses and gnaw at the root of Yggdrasil symbolize this primordial life energy which is stored in the base of the spine. Gnawing at the root indicates that this energy, uncontrolled, pulls our consciousness downward toward sensual aggrandizement and away from higher evolution (see the section on Thor, page 14). Ripping apart corpses symbolizes the uncontrolled desires for sensual urges which remain in our subconscious after death and cause suffering (see the section on Life After Death, page 9).

Creation

Our Forefathers described creation taking place in *Ginnungagap,* a great void between the fiery realm of Muspellheim and the frozen realm of Niflheim. As the fires of Muspellheim and the ice of Niflheim pushed into this void, the melting ice from Niflheim produced *Ymir,* the first Frost Giant. Ymir in turn produced other Frost Giants. The melting ice also produced *Audumla,* a cow. Ymir fed off the rivers of milk which flowed from her teats, while Audumla fed off the ice itself. As the cow licked the ice, a man, *Buri,* came out of the ice. Buri had a son who married a daughter of one of the Frost Giants, who in turn mothered three children, all of them sons: Odin (Wotan), Vili, and Ve. The three sons began to dislike Ymir and the Frost Giants. They attacked and killed Ymir, and used his body parts to make the world of Midgard, Nidavellir, and Jotunheim in the middle of Ginnungagap. From two trees they made the first man and woman, and from the maggots of Ymir's rotting flesh they made dwarves. They then built Asgard for their own realm, and linked the two regions by Biffost, the flaming rainbow bridge.

The symbolism of this allegory shows that the creation, or manifestation, of all existence, including physical matter, is really only the manifestations of a conscious process of evolution from the limitations of subconscious bondage to superconscious awareness. The gap of Ginnungagap represents the Universal Creative Consciousness, without beginning, without end, and beyond time and space. Like everything that exists, the Universal Creative Consciousness has a positive and negative aspect: force (repulsion) and

feeling (attraction). The manifestation of this force and feeling produces the idea of change (time), the idea of division (space), and the idea of particles (atoms), things we take as real, but which are substantially nothing but ideas. It is this illusion of the reality of mere ideas which causes the idea of separate existence from the Universal Creative Consciousness (ego-consciousness), which is symbolized by the ice of Niflheim. This ego-consciousness attracts subconscious desires for sensual feelings, which are symbolized by the fiery realm of Muspellheim. When combined, they produce material desires, symbolized by the Frost Giants.

The cow, by reason of its plentiful milk and gentle nature, is an appropriate symbol for motherhood and Divine Love. Hence, Audumla, the cow, symbolizes Divine Love, which is the force of attraction of the Universal Creative Consciousness (see the section on Frigga, page 18). This force of Divine Love attracts superconsciousness, which is symbolized by Buri and his offspring, the Gods. The battle between the Giants and the Gods symbolizes the great struggle between subconscious desires and superconscious awareness. The first man and women appear from trees, again symbolizing the process of evolution through the nervous system.

The Gods (superconsciousness) create everything out of Ymir's rotting body (subconscious desires), which demonstrates that the material world of which we are all aware is a manifestation caused by the process of evolution from ego-consciousness to superconscious awareness. This process of evolution is nothing more than the result of the

natural attraction and repulsion of the Universal Creative Consciousness. Thus, the nine worlds are not something separate from us, nor created by something separate from us. Everything is part of the universal creative consciousness, and really just manifestations of a conscious force of attraction back toward the Universal Creative Consciousness.

Mead & The Golden Apples

Mead figures prominently throughout the allegories. Mead is symbolic of the subtle life energy which gives life to everything. Everyone knows that we require air, food, and water to sustain life. But a corpse cannot be revived by pumping air into the lungs, nor food and water into the stomach. There is something more that gives us life: life energy. Modern science is only beginning to be able to detect this life energy, called *Prana* by the Indo-Aryans. Our Forefathers understood that we are born with a concentration of this life energy in the base of the spine (the Indo-Aryan *Kundalini),* which they symbolized by the serpents Nidhogg and Jor-mungang. They realized that the body is like a battery. Fully charged at youth, our bodies bound with this life energy, but towards the end of life, like an old battery, we run out of energy and die. In the Golden Age, our Forefathers developed exercises to control this life energy, and to recharge their bodies with it, extending life and youthfulness.

In the allegories, Wotan needs no nutrition other than mead to sustain his life. This indicates that he had mastered

the aforementioned exercises to recharge energy and extend youthfulness. The Einheijar are given horns of Mead by Valkyries at their arrival at Valhalla, and at their return to Valhalla from their daily battles. The horns of Mead symbolize the life energy which they acquire from their daily disciplines (see the section on Life after Death, below). The allegories also tell of Giants or Dwarves who covet and hide the sacred mead. This symbolizes the drain of our life energy (hidden Mead) when used ignorantly in attempts to fulfill fleeting material desires (Dwarves and Giants).

The Golden Apples of youthfulness kept by the Goddess Idun also symbolize this life energy. An allegory relates how Idun and her apples were stolen by a Giant. Loki, who aided the Giant, was overcome by the Gods and forced to return the apples. It is illusion (Loki) which gives rise to our desires (the Giant) and depletes our life energy (the golden apples) in a vain attempt to satisfy them (see the section on Thor, page 14). But by overcoming illusion, we can control our desires and retain our life energy, and even learn to recharge ourselves with it.

Life after Death

The allegories of our Forefathers indicate that they believed that our consciousness survives physical death. After death, the mediocre and the evil (those who don't "fall in battle") go to the dark, cold world of Niflheim. This symbolizes that the mediocre and evil are drawn to a particular lower realm of consciousness which corresponds to their subconscious desires, fears, and identifications. As

indicated by Balder's return after Ragnarok (see the section on Balder, page 20), they continue their evolution there and can elevate themselves to a higher state of consciousness. (Balder's return after Ragnarok indicates that our Forefathers, like their Indo-Aryan relatives, understood reincarnation.) Niflheim is the Euro-aryan counterpart to the Indo-Aryan "astral" world.

Those who "fall in battle" are picked up by one of the Valkyries, who are warrior maidens and consorts of Wotan, and taken to *Valhalla,* Wotan's hall, where these fallen heroes are known as the *Einherjar.* At Valhalla, the Einherjar spend their days fighting battles and their nights feasting and drinking mead, while they await Ragnarok (see section on Ragnarok, page 25), when they will all join Wotan to battle the forces of evil.

The Einherjar are those who are on the Path of Wotan, those who, by will and self-discipline, have overcome many of the limitations of ego-consciousness and have experienced at least the initial states of superconsciousness. After death, they are carried to Valhalla, the realm of superconsciousness, which is comparable to the Indo-Aryan "Causal" world of pure consciousness. The daily battles at Valhalla symbolize the final struggle in this realm to overcome the last, lingering, egoistic limitations. The nightly feasting and drinking symbolizes their reward for the days struggle: greater and greater experience of the joyous, all-pervasive Divine Love inherent in this realm (see the section on Frigga, page 18).

The Valkyries, like the consorts of the Indo-Aryan Shiva, symbolize the various awakened vortexes of life energy in

the spine (the Bifrost Bridge), each of which contribute to a certain degree of higher awareness and evolution. These vortexes are like doors, which are closed in the egocentric and limit awareness. They can be opened by certain techniques which require a high level of will and discipline. The more of them which are open, the higher the awareness and evolution of the individual. The fallen warrior is brought to Valhalla by the Valkyrie who corresponds to the highest energy vortex which he or she has opened. Joining Wotan at Ragnarok symbolizes reaching the ultimate goal of superconsciousness (see the section on Ragnarok, page 25).

The worlds of Niflheim and Asgard indicate that our life on this earth is only a part of a continuing path of evolution. If we spend our life aggrandizing and indulging ourselves, our death will mean no separation from the desires and fears we carry within, and Niflheim is our dismal destiny. If, however, we devote our life to will and self-discipline, we can shorten that path dramatically, and discover our true nature. For those who faithfully follow the path of Wotan, Valhalla and beyond are their destiny.

"The Superhuman Species is the meaning of the earth,"

– Friedrich Nietzsche

The Gods of our Forefathers

The religion of our Forefathers is adorned with a rich pantheon of Gods and Goddesses. Four of these were so important that, in spite of the ferocity of dark age intolerance, the days of the week still bear their names. They, too, are clothed in allegory, and are symbolic of the very meaning of our existence — our evolutionary ascent to the Superhuman Species.

Are the Gods Real?

Professor Carl Jung pointed out that Gods are personifications of very real psychic forces which remain in our subconscious. When not blocked by egoism, fears, or guilt, these psychic forces are very powerful, and they can be felt, measured, and utilized. Our Forefathers depicted everything in existence as conscious. Modern science is now beginning to realize that the universe, the atom, and all creation appear to be more like something conscious than something mechanical. The more aware we are of this all-pervasive consciousness, the more we are able to perceive the reality of the Gods, and manifest that powerful, creative force which the ignorant call supernatural, but which our Forefathers named Wotan.

Tyr

Tuesday is named for the ancient skygod Tiu, or *Tyr,* the one-handed God, who is the lord of justice and patron deity

of the ancient gatherings or *Things.* Tyr was the only God who had the courage to feed *Fenrir,* the awesome wolf sired by *Loki* which Wotan brought to Asgard. When it was decided that Fenrir must be bound for the safety of all the Gods, Tyr was the only God who was brave enough to sacrifice his hand -- his sword hand - to the jaws of the wolf so that the beast could be bound. The North Star, the Polestar around which all the cosmos seems to revolve, was deemed to be the seat of Tyr, and our Forefathers carved the Tyr Rune on their weapons.

Tyr represents idealism. The welfare of any natural society such as a tribe or Folk is dependent on individual idealism, and all progressive life revolves around this virtue like the seeming revolution of the cosmos around the polestar. Our Forefathers carved the Tyr Rune into their weapons to remind themselves that battles are won by, and the tribe survives by, heroism, which is a high form of idealism. But idealism is also the first step to overcoming the ego. It is the ego which blocks us from higher evolution. Fenrir, the terrible wolf which all the Gods but Tyr feared, is symbolic of the ego. Instead of destroying Fenrir (ego), Wotan (self-discipline) brought the Wolf with him to Asgard, reminding us that even while undergoing intensive spiritual disciplines there is always an underlying attachment to ego. It is interesting to note that the Gods could not make a chain strong enough to bind Fenrir. The only cord strong enough was made by the Dark Elves, who symbolize material desires. Desires are a consequence of our ego, and in turn they control, or "bind", our ego. While idealism (Tyr) can control ego (Fenrir), ego can severely

damage or even destroy idealism, as indicated by Fenrir biting off Tyr's sword hand.

Wotan

Wednesday is named for *Wotan* (Woden, or Odin). Wotan, the one-eyed God, is called *Allfather.* He is father of the Gods, the God of War, the dead, magic and poetry. Wotan is the Euro-Aryan counterpart of the Indo-Aryan God *Shiva.* Both came from the same ancient Aryan source, long lost in antiquity. Although their commonality has been obscured by the years, there are still many striking similarities: Wotan has one eye, while Shiva has three, the third at the point between the eyebrows, the designated position of the "single eye", the all-seeing eye of intuition; Wotan is associated with death and traditionally wears a blue cloak. Shiva is traditionally pictured as covered with blue or grey ash, which comes from funeral pyres in the crematory grounds which he frequents; Wotan rides a unique horse, while Shiva rides a unique bull; Wotan is associated with the Valkyries, women warriors, sometimes known as Wotan's consorts, who bring the chosen dead to his hall, Valhalla. Shiva also has women consorts, goddesses who symbolize the various aspects of higher evolution in the aforementioned energy vortexes of the spine; Wotan's favorite weapon is a spear. Although traditionally pictured with a trident, Shiva's favorite weapon is a spear, which he gave to Arjuna, his favorite warrior; Professor Carl Jung called Wotan the "Seizer" or possessor of men. Shiva is known as "Hara", the seizer or possessor of men.

Wotan rides an eight-legged horse called *Sleipnir,* the "fastest of all horses". Sleipnir represents the most rapid vehicle or path to higher evolution. The eight legs symbolize the eight steps to higher evolution. This is similar to the eight steps of Yoga, an Indo-Aryan system of higher evolution, or the eight steps of Buddhism, another Indo-Aryan system for higher evolution. The eight steps are: 1) idealism and self-discipline; 2) physical and mental purity; 3) physical exercises for evolving the physical body; 4) control of breath and life energy; 5) interiorization of the senses; 6) one-pointed concentration; 7) cleansing the subconscious mind; 8) superconsciouness. It is interesting to note that some sources translate the name Yggdrasil as "Ygg's horse". Ygg is another name for Wotan, and the human nervous system symbolized by Yggdrasil is certainly the proper vehicle for rapid evolution.

Wotan had the courage (self-discipline) to trade an eye for a wisdom-giving drink from the spring of Mimir. This symbolizes the use of the "single eye" or all-seeing eye of intuition (the Spring of Mimir) located just beneath the frontal lobes of the brain (the "roots" of Yggdrasil). Wotan has a high seat, *Hlidskjalf,* from which he can see and hear everything that goes on in the nine worlds. The high seat also symbolizes the use of the all-seeing eye of intuition. Moreover, Wotan's blue cloak corresponds to the traditional color of the all-seeing eye.

To obtain even more wisdom, Wotan hung himself from Yggdrasil, was pierced by a spear, and asserted that he was sacrificing "himself to himself'. The spear, Wotan's favorite weapon, is also symbolic of the spine. Being thereby pierced

represents accelerated evolution through stimulation of the nervous system. Hanging symbolizes a cessation of, or control of, the breath, and when in conjunction with the spinal column (hanging from the tree and pierced by the spear) it symbolizes a psycho-physiological method of breath and energy control which rapidly evolves the nervous system (see the section on Thor, below). Sacrificing "himself to himself" symbolizes overcoming the limitations of the ego (the small self) in order to obtain superconsciouness (the great *Self).*

On the shoulders of Wotan sit two ravens, *Huginn* and *Muninn.* Each morning they are sent out to fly across Midgard, the world of mortals. Wotan always fears for their safe return. Moreover, Wotan has two wolves, *Freki* and *Geri,* whom he feeds with chunks of meat, but Mead alone suffices for the nutritional needs of Wotan. The two ravens symbolize superconsciousness. Until the very highest level of evolution is obtained, there is always a danger of losing superconscious awareness from mingling with the ego-consciousness of the world. This is indicated by Wotan's fear of losing his ravens as they fly across the world of mortals. Wotan's wolves represent sensual demands, which Wotan has controlled. Wotan's abstention from all nutrition but the sacred Mead symbolizes a high level of evolution on which one no longer needs physical nutrition. Mead symbolizes the subtle life energy used by the highly-evolved to sustain and rejuvenate themselves (see the section on Mead & The Golden Apples, page 8).

Wotan symbolizes self-discipline and the path of higher evolution by self-effort - right up to the very highest state of

evolution: physical immortality without the need for food, drink, or even breath. As such, he is indeed the father of all "Godhood".

Thor

Thursday is named for Thor, or Donar, the God of thunder, who is the friend of the landsman and of children. Thor is the EuroAryan counterpart to the Indo-Aryan deity, *Indra.* It is Thor, in the form of *Ruprecht,* who brings presents to the children. Thor fights the Giants of Jotunheim, and prevents them from invading the earth and destroying mankind. Another important task of Thor is to seek out and destroy *Jormungang,* the terrible World Serpent, which threatens to destroy the world. Thor's great weapon is *Mjollnir,* his mighty, invincible hammer.

Thor is symbolic of that which, after idealism, is most necessary to propel us on our way toward the Ubermensch: *Will.* To overcome the enemies of higher evolution, our desires, hatreds, vanities, and fears, which are symbolized by the Giants of Jotunheim, one needs to develop a dauntless, powerful will.

Jormungang, the World Serpent, represents the primordial life energy stored at the base of the spine (also symbolized by the serpent Nidhogg and the Indo-Aryan Kundalini; see the section on Mead, page 8). Uncontrolled by wisdom and self-discipline, this energy flows outward through the senses, always demanding sensual aggrandizement and reinforcing ego-consciousness. It flows

especially strongly through the nerves of the reproductive organs, ever calling us to indulgence.

Thor is the great will needed to control the serpent, that is, to channel this energy from the base of the spine, where it is concentrated, up the spine through the energy vortexes to the brain. When channeled to the brain, this energy no longer reinforces sensual gratification and the accompanying ego-consciousness, but instead it produces superconscious awareness. Our Forefathers developed psycho-physiological techniques to control and redirect this energy to the brain, thereby rapidly accelerating evolution (see the section on Wotan, page 12). This energy, *controlled,* is symbolized as Thor's mighty, invincible Hammer. The Swastika is an earlier (Golden Age) icon representing the spiral motion of this controlled energy as it rises up the spine.

Some Popular Stories of Thor

One of the best known of our Forefather's allegories is Thor's journey to Utgard. Thor goes to Utgard, citadel of the Giants, to pit himself against their might. Significantly, he is accompanied by Loki, and as well, the Lord of the Giants is named Utgard-Loki. Thor has difficulty in besting, or even annoying, any of the Giants he meets. Finally, it is revealed to Thor that the Giants have all been hiding behind a power of illusion which makes them seem much greater than they really are. They admit their fear of the Thunder God's great power and disappear in fear. The symbolism here is that our desires, fears, and vanities (the

Giants) are empowered only by our emotional entanglement, which is really only an illusion (Loki and Utgard-Loki). Hence, they are not really as powerful, necessary, or fearful as we believe. In the face of great will (Thor), they always flee into insignificance (see the section on Loki, page 19).

Thor's duel with Hrungnir, strongest of all the Giants, is another allegory symbolizing the power of will over desire. Hrungnir shows no fear of Wotan, and comes into Valhalla to drink with him. He becomes very drunk and threatens to kill all the Gods, except the beautiful Goddesses, whom he desires for himself. When Thor arrives, Hrungnir suddenly realizes he is in danger, and in order to keep the Thunder God from killing him on the spot, he stalls for time by challenging Thor to a duel. Thor accepts this challenge, and the time and place are set. In fear of losing their leader to the power of Thor, the Giants build a huge Giant of clay, in a desperate attempt to try to scare Thor. Thor arrives at the appointed time, but he ignores the clay giant and hurls Mjollnir, his mighty hammer, at Hrungnir. At the same time, Hrungnir hurls a great whetstone which breaks to pieces as it collides with Thor's hammer, but the hammer continues its course and smashes the skull of Hrungnir. However, a piece of the smashed whetstone hits Thor in the head, wounding him. After the battle, a seeress, Groa, is engaged to sing charms to remove the piece of whetstone from Thor's head. But before she finishes her task, she learns that her long-lost husband is returning, and the excitement of this causes her to forget the charms, and so, the piece of stone remains in Thor's head.

This allegory symbolizes the constant struggle between our will and the desires which block our evolution. Hrungnir, strongest of Giants, symbolizes the strongest of our desires: procreation (indicated by his desire for the Goddesses) and self-preservation (indicated by his fear of Thor). While Hrungnir (desire for procreation) has no fear of Wotan (self-discipline), he does have a great fear of Thor (will). The piece of whetstone embedded in

Thor's head is a reminder that we must be ever vigilant in developing our will, because some desires, such as procreation, may always linger within. It is fitting that the seeress forgets her charms because of the excitement caused by desires for her lost husband, once again indicating the delicate struggle between our will and the deep, inner desires which hold back our evolution.

The Lay of Hymir opens with the Sea God Aegir offering to brew sufficient ale for the Gods if they are able to furnish a cauldron large enough to hold it. Thor and Tyr offer to go to the land of the Giants to fetch a large enough cauldron. The cauldron is at the home of Tyr's mother, a Giantess, but her husband, the Giant Hymir, is guarding it. After Thor and Tyr arrive at the hall, Hymir, desiring to test Thor's strength, invites Thor to go fishing. The two row out into the middle of the sea where Thor throws in his line and catches none other than Jormungang, the World Serpent. But just as Thor is about to smash the serpent with his trusty hammer, Hymir cuts the line, releasing Jormungang from Thor's control. In a final test of strength, Thor, after receiving advice from Hymir's wife, smashes a seemingly unbreakable goblet against the Giant's head, thereby

draining Hymir of all his strength. Thor and Tyr then return with the great cauldron.

This allegory reminds us that a combination of idealism (Tyr), spiritual desires (Tyr's Mother), and dynamic will (Thor) can overcome the limitations imposed on us by our material desires (Hymir). When this self-imposed barrier is breached, we can evolve to higher levels of awareness and a greater capacity (the cauldron) for life-energy (ale). Hymir cutting Thor's line symbolizes how material desires (Hymir) keep our will (Thor) from controlling the stored energy in the spine (Jormungang) which, properly controlled, could rapidly evolve us.

Thor, our will, is truly our closest friend, who protects us from being overcome by our desires, vanities, and harmful emotions, while quickening our evolution by control of the life energy within.

Frigga

Friday is named for the goddess of Nature, Frigga, wife of Wotan and mother of the Gods. (Some feel that Friday was named for the Vanir Goddess Freya, but if so it makes little difference since Freya is also a Nature Goddess and a consort of Wotan).

Frigga and Freya symbolize the all-pervading force of Divine Love, which is the ultimate essence of everything that exists. This Divine Love is clearly realized only in superconsciousness, and so, the complete realization of Frigga or Freya, that is, Divine Love, may rightfully be described as the goal of our evolutionary ascent.

Unless perceived in superconsciousness, this Divine Love is difficult for most people to understand. It has little to do with the sensual love of passion, which is fraught with desires, attachments, and conditions. Sensual love has little duration, and ultimately turns into indifference. When the desires are thwarted, it quickly turns to jealousy and hatred. But Divine Love is completely without attachment or condition, and its perception is indistinguishable from a nearly overwhelming feeling of continuous, ever-new joy.

The joyousness of Divine Love is felt, although fleetingly, in the fulfillment of desires, in the early stages of excitement of the aforementioned sensuous love, in heroic deeds, and in acts of kindness. But it is reflected most aptly in the enduring natural love of a mother for her child - hence, it is appropriately symbolized by Frigga, mother of the Gods.

In superconscious awareness, where all reality is perceived, Divine Love is realized as a conscious force and the essence (the building blocks) of not only the energy particles which constitute physical matter (protons & electrons), but also of the life energy which sustains all life (see the section on Mead and The Golden Apples, page 8). Divine Love, often described as conscious bliss or eternal, ever-new joy, is the essence and true nature of the Universal Creative Consciousness (see the section on Creation, page 6).

Divine Love is realized and experienced continuously by superconscious awareness. But its all-pervading nature is hidden by the blinding wall of ego-consciousness, which is what keeps us tiny, insignificant, and ignorant of reality. The more that the ego is dissolved, the more aware of reality

we become, until we finally are able to experience the Universal Creative Consciousness, or Divine Love. We are then "reborn" in our true nature of superconsciousness by our divine mother, Frigga (Freya). While Wotan (self-discipline, the path of higher evolution) is the father or conceiver of "Godhood", Frigga (Divine Love, the Universal Creative Consciousness) is the mother of, or bearer of, "Godhood".

Loki

Loki is a mischievous, often malicious, and ultimately evil demigod who has the ability to change shape and sex. He is the father of Fenrir the Wolf, Jormungang the World Serpent, and Hei, who rules the realm of the dead. Moreover, he is the mother of Sleipnir, Wotan's eight-legged horse. Loki is the counterpart of the Indo-Aryan *Maya,* who personifies cosmic illusion, our ignorance, or our imperfect perception of reality.

Science has only recently discovered that the building blocks of all matter, protons and electrons, are particles of energy. Perceived through our limited five senses, various groupings of these energy particles appear to us as gases, liquids or solids, although in reality, there is no difference between the protons and electrons of any gas, liquid or solid. Moreover, by far the greatest part of the structure of everything, even the densest of materials such as steel or uranium, is neither protons nor electrons, but just empty space. With this in mind, one can begin to understand that

it is only our imperfect perception that gives material objects their significance.

Misunderstanding the reality of the physical world, we identify ourselves completely with these illusions. This brings about our ego-identifications. What we believe to be objects or positions of value continuously excite our nervous system with desires. It is our desperate attempts to satisfy these myriad desires which cause us pain and anguish (anger is caused *only* by thwarted desires).

But when our ego-consciousness begins to dissolve, our awareness expands and our desires dwindle, thereby greatly increasing our health, happiness, abilities, and power. When the last constraints of the ego are overcome, we enter superconsciousness and perceive reality, vanquishing Loki once and for all.

Allegorically, the offspring of Loki are appropriate. As noted earlier, Fenrir the Wolf represents that which is most dangerous to the Gods, or Godhood: ego. Jormungang the World Serpent represents the uncontrolled life energy in the spine which limits higher awareness by pulling the mind toward sensual desires. Hei, the ruler of the realm of the dead, symbolizes the fate of the mediocre, whose awareness is limited by ego-consciousness and its accompanying desires, fears, and vanities. Loki and his offspring are the great barriers to higher evolution, barriers which are within us all, and which must be overcome. However, Loki, illusion or ignorance, appropriately gives birth to Sleipnir, Wotan's horse, which symbolizes the path or way to higher evolution. This path is "born from", that is, only necessary because of, our ignorance of reality - illusion or Loki.

Balder

Balder is the most beloved son of Wotan and Frigga, and the most handsome and noble of the Gods. When Balder is troubled by dreams of doom and death, Wotan rides Sleipnir to Niflheim to consult a dead seeress, and learns that Balder is destined to die. In a desperate attempt to save her beloved son's life, Frigga secures an oath of harmlessness from everything in the nine worlds. Suddenly elevated to invincibility, Balder allows himself to be pelted with all sorts of stones and shafts. Loki discovers that mistletoe has not taken the oath of harmlessness to Balder. He makes a shaft of mistletoe and guides the hand of Hoder, Balder's blind brother, who throws it at Balder. The mistletoe kills Balder and, since he does not die in battle, he must go to Niflheim. Hermod, another son of Wotan, rides Sleipnir to Niflheim where he beseeches Hei to release Balder. Hei promises to release Balder if everything in the nine worlds proves their love for Balder by weeping. But it is Loki, once again, who refuses to weep for Balder, thereby condemning Balder to remain with Hei until *Ragnarok,* the final battle and end of the Gods.

Balder symbolizes mankind, and his dreams of doom and death are the desires, fears, guilt, and vanities of the deep subconscious which are blocking his further evolution. Wotan is able to go to the citadel of the deep subconscious by means of Sleipnir (powers acquired by the path of higher evolution) and discovers (through superconsciousness) Balder's destiny, that is, the particular subconscious fears and desires which are impeding his progress. Frigga's attempt to shield Balder from his destiny represents the all-

pervading force of Divine Love which is ever attracting us away from the dangers of ego-consciousness toward higher awareness. But Balder is destroyed by a combination of Loki, illusion, and Hoder, his blind brother, who symbolizes our ego, which is "blinded" to higher awareness.

Nothing external prevents our higher evolution, it is only that which is within. When everything in the nine worlds shows love for Balder by weeping (the all-pervasive attraction of Divine Love), it is only Loki (illusion) who refuses. Even the all-pervasive Divine Love cannot save us from our ignorance. We must overcome it ourselves. Balder resides in Hei with those not slain in battle, that is, with the mediocre who have made little or no effort to elevate themselves by will or self-discipline, and are still enslaved by ego-consciousness and its accompanying desires and fears. He must overcome his own limitations in that realm of consciousness (see the section on Life after Death, page 9).

Heimdall

Heimdall is best known as the watchman for Asgard, positioned near the Bifrost Bridge with his great horn, *Gjall,* which can be heard in all the nine worlds. The hom Gjall will be sounded before Ragnarok, the final battle between the Gods and the forces of evil (see section on Ragnarok, page 25). Heimdall represents the sound of the Universal Creative Consciouness, which is audible during superconsciousness. This sound is also an indication (or watchman) of superconsciousness. As each of the energy vortexes in the spine (the Bifrost Bridge) are opened, the

sound of the creative consciousness (the horn Gjall) becomes clearer and clearer until the energy moves freely through the spine and superconsciousness is attained.

The Rigsthula

Heimdall is also the prominant character in another important allegory, the *Rigsthula.* Since the culture, religion, and values of the Indo-Aryans and Euro-Aryans came from a common source, it is no surprise that the true nature of the caste system was also understood in pre-Christian Northern Europe.

The Rigsthula describes how Heimdall came to earth and, using the name *Rig,* visited with three different couples. Rig's first visit was to a rickety shack in which lived, under the most primitive conditions, *Ai* and *Edda* (Great Grandfather and Great Grandmother). After partaking of their scant and somewhat degenerate food and lodging for three days, Rig left. Apparently, during his stay Rig had slept with Edda, and nine months later Edda gave birth to a dark and deformed raven-haired son, whom they named *Thrall.* Thrall became the forefather of all Thralls, which corresponds directly to the Hindu *Sudra* caste, the caste of servants.

Rig's next visit was to a farmstead inhabited by *Afi* and *Amma* (Grandfather and Grandmother). After partaking of their ample, and more agreeable, food and lodging for three days, Rig left. Nine months later, Amma gave birth to a light-eyed and ruddy-cheeked son whom they named *Karl.* Karl became the forefather of all Karls, which corresponds

directly to the Hindu *Vaisya* caste, the caste of yeomen, artisans, and merchants.

Rig then visited a great hall in which lived *Fathir* and *Mothir* (Father and Mother). After partaking of their very agreeable food and lodging, Rig left. Nine months later, Mothir gave birth to a fairhaired son whom they named *Jarl.* Jarl became the forefather of all Jarls, which corresponds directly to the Hindu *Kshatriya* caste, the caste of kings and warriors.

However, Rig returned to the great hall and identified himself as Jarl's real father. He then taught Jarl the mysteries of the Runes. Jarl transmitted this wisdom to his youngest son, *Kon* - but not to any of his other children. Unfortunately, the rest of the Rigsthula has been lost and the story ends here. But we can reasonably assume that Kon transmitted the mysteries to his youngest son, and that Kon corresponds to the Hindu *Brahmin* caste, the caste of priests and seers.

Some have interpreted this poem as the creation of the races of man, and this may well be one level of its meaning, as such allegories of old often had meanings on several levels. However, the poet's imagery of the progression of castes from *Great Grandmother's* Thrall to *Grandmother's* Karl to *Mother's* Jarl, and then from Jarl to his *youngest* son, Kon, gives us a feeling of mankind's natural evolution through the ages. Moreover, observation indicates that each individual, regardless of race, is at a particular evolutionary level, and that there are four basic evolutionary levels, which closely correspond to the four castes.

The caste which our Forefathers called Thrall is the lowest evolutionary level, and individuals on this level lack the desire or energy for any motivation beyond satisfying the most primitive human needs: food, shelter, procreation, and diversion. Hence, their inclinations are toward servant or laborer positions which provide close supervision. Thralls generally have medium to low intelligence, few abilities, and very little capacity for skills or self-reliance. They are noted for their desires for indulgence and their lack of ambition. Thoughtless breeding and drug and alcohol consumption are dramatically raising the number of Thralls.

The caste which our Forefathers called Karl is at a higher evolutionary level. Individuals on this level are motivated by self-interest and personal gain. Their desires lead them toward accumulation of possessions and status, and they have the capacity and energy to satisfy these desires. Karls are epitomized by the self-reliant yeoman, and they are inclined to become artisans, businessmen, farmers, and entrepreneurs. Karls vary from medium to reasonably high intelligence, are basically self-reliant, and have the capacity for all sorts of skilled occupations and management positions. Highly-developed Karls account for much of the world's civilization and economic stability. Unfortunately, this caste is diminishing today from thoughtless breeding, and drug and alcohol consumption.

The caste which our Forefathers called Jarl is at a high evolutionary level. Individuals on this level have begun to evolve beyond the desire for the accumulation of possessions and status, that is, beyond ego-centric desires. While Jarls have the capacity for any position sought by the Karl, and

they often hold such positions, their desires lead them toward higher ideals, and in the true spirit of the warrior, they are often willing to give their lives, or sacrifice their possessions and status, for these ideals. Jaris are highly intelligent, and are inclined toward idealistic fields such as political activism, social welfare, and, of course, the true warrior. Unfortunately, many Jaris have succumbed to thoughtless breeding, drugs, or alcohol consumption, which has reduced them and their heirs to Thralldom. Also, many have been misguided into dark age activism which has been detrimental to the earth's evolution.

The caste which our Forefathers called Kon is at an extremely high evolutionary level, having evolved completely beyond ego, and capable of thinking and acting in accordance with the inner awareness of their intuitive faculties. They are highly self-disciplined, of extraordinary intelligence, indomitable will, and often exhibit seemingly superhuman powers of mind and strength. Kon is the Ubermensch, the Superhuman Species, and there are many different levels of this caste. We can see that many of the heroes of old (looking beyond the superstitious embellishments of ignorant men over the ages) had reached this evolutionary level. Today, however, the caste of Kon is rare. Kons usually prefer to work in seclusion to elevate and guide mankind back into harmony with Nature. Working openly for humanity on the political or social level is difficult in this age, as the dark age forces still control the world's information sources and would spare no effort in vilification to turn the masses against such a benefactor.

While caste, or evolutionary level, should correspond to occupation, economic position, education, or birth, this is not really a good indicator. In today's society, position, education or birth can be very misleading. A true Jarl may hold a laborer's job, not being interested in money or status, but reserving his or her energies for higher ideals. Meanwhile, a simple Karl may be leading an idealistically-oriented organization, but actually only taking advantage of being a "big fish in a small pond", being much more interested in the status it gives than in any true idealism. The real indicator of evolution is true idealism and the amount of egocentricity — whether or not the energy and desires are focused on self or beyond self.

Ragnarok

Ragnarok is the time of the final battle between the Gods and the forces of Evil. When Heimdall blows the horn Gjall, the Gods, the Light Elves, and the Einherjar are engaged in the final struggle with Hei and the army of the dead from her citadel, which includes Loki, Fenrir, Jormungang, all the Giants, and Suit, the fiery lord of Muspellheim. Although the Gods destroy these enemies, they perish themselves as well, and the nine worlds are consumed by fire. But the nine worlds return in a purified state, and the sons of the Gods take the places of their fathers. Balder comes back from the world of the dead with his brother Hoder, who is no longer blind, and a man and woman survive, protected by Yggdrasil, to repopulate the earth.

Ragnarok does not symbolize the end of the world, but rather the ultimate overcoming of ego-consciousness. The sound of the horn Gjall represents the sound of the Universal Creative Consciousness which is heard even in the initial states of superconsciousness, and "signals" our awakening to higher awareness. The forces of evil all represent the various barriers to our higher evolution (ego, desires, delusion, etc.), while the Gods represent the various virtues necessary for the path of higher evolution (idealism, will, self-discipline, etc.). The destruction of the Gods themselves in the process of destroying the forces of evil symbolizes that the techniques and disciplines necessary for the path of higher evolution (the Gods), are no longer needed when the goal of superconsciousness is reached. In superconsciousness, we become the “sons of the Gods” and take their place in the new, purified realm of superconsciousness. Balder’s return indicates that higher evolution can come about even from the lower realms. Hoder’s loss of blindness also indicates evolution from ego-consciousness to superconsciousness. The man and woman who survive, protected by Yggdrasil, symbolize the attainment of superconsciousness through disciplines which rapidly evolve the human nervous system (Wotan's “hanging from the tree”).

"*Our way is upward, from the species across to the superspecies. But the degenerate mind which says 'all for me'* [ego] *is a horror to us.*"

— Friedrich Nietzsche

Evolutionary Cycles

To thoroughly comprehend the Path of Wotan, it is necessary to understand something about mankind's natural evolution throughout the ages. Today, the scientists and religionists of the western world view time as linear, and they offer blatantly edited archeological studies to show mankind's evolution as a slow, steady climb from ape to modern man. But in reality, time is cyclic, and when this is recognized, we can see that mankind's evolution is also cyclic. This gives us an understanding of all the great historical inconsistencies and mysteries, as well as the turmoil embroiling the world today.

Our Forefathers understood that moons revolve around planets, and that planets with their moons revolve around the sun. As well, they understood that our sun, with all its planets and moons, revolves around another star in the galaxy, which we call its "dual". It is this revolution around its dual which causes the backward movement of the equinoctial points around the zodiac. This revolution, which takes about 24,000 years, varies the position of the earth in proximity to the center of the galaxy. There is a great concentration of energy at the galactic center, and this energy concentration is the seat of the Universal Creative Consciousness in the galaxy. The proximity to the galactic center greatly affects the physical and mental evolution of humankind, in much the same manner as the distance from a broadcasting station affects the quality of reception on

radio or television receivers. Hence, these 24,000 year cycles are called Evolutionary Cycles.

When our sun, in its Evolutionary Cycle, is at the point nearest the galactic center, the majority of humankind is highly evolved. They are large and tall, their life span is extended, and their mental capacity is developed enough to comprehend the true nature of all existence. For the following 12,000 years, our sun gradually revolves to the point farthest from the galactic center. During this descending arc of the Evolutionary Cycle, mankind slowly devolves. As our sun gets farther away from the galactic center, the mental capacity of humankind is more and more reduced, gradually losing scientific and technical abilities, awareness of the laws of Nature, and all true idealism. At the farthest point, the majority of humans are small and short, their life span is very brief, their mental Capacity is reduced to such an extent that little more than :rass materialism can be grasped, and egoism becomes the ruler of the planet.

But in the same manner, when our sun begins to advance toward he point nearest the galactic center, the mental capacity of human-dnd once again begins to increase. Physical stature and life spans ncrease, scientific and technical abilities develop, idealism grows, and mankind becomes more and more aware of its proper position in the realm of Nature. This ascending arc of the Evolutionary cycle is gradually completed in another 12,000 years. Each period of 12,000 years brings a complete change, both in the material world (i.e. changes in land masses and climate), and in the physical and mental evolution of mankind.

Thus, the Evolutionary Cycle of 24,000 years is divided into an ascending arc of 12,000 years during which the evolution of mankind advances, and a descending arc of 12,000 years during which the evolution of mankind dwindles. Each of the 12,000 year arcs are further divided into four ages: An Axe Age of 4800 years, a Sword Age of 3600 years, a Wind Age of 2400 years, and a Wolf age of 1200 years. This is comparable to the Greek Golden Age, Silver Age, Bronze Age, and Iron Age, and to the Indo-Aryan Satya Yuga, Treta Yuga, Dwapara Yuga, and Kali Yuga.

During the Wolf Age (Kali Yuga or Iron Age) mankind can under-stand matter only in its gross material or solid form, and only crude, physical means to move or manipulate matter are developed levers, animals, wheels, etc.). Mankind's physical stature is small, life spans are short, and ego-consciousness is prevalent. This is he dark age of the world, a time of strife, violence, and war.

During the Wind Age (Dwapara Yuga or Bronze Age) mankind begins to understand that matter is energy, and to comprehend the electricities and atomic energy. During this age, mankind becomes taller, life spans increase, there are rapid technological developments, and the barrier of distances and space is breached. Moreover, there is less war and violence, and ego-consciousness begins to give way to idealism. Although the Wind Age is also an age of materialism, it serves as a transition period between the dark or materialistic age and the beginning of the golden or spiritual ages.

The Sword Age (Treta Yuga or Silver Age) is the beginning of the golden or spiritual ages. During this age, mankind begins to understand the true nature of magnetism, and the barrier of time is demolished. Physical stature and life spans increase yet further, and matter and energy are now perceived as consciousness. During this age, mankind begins to evolve beyond the need for technology, war becomes a thing of the past, ego-consciousness diminishes, and idealism becomes prevalent in the world.

During the Axe Age (Satya Yuga or Golden Age) mankind's earthly evolution reaches its completion. The true nature of all existence is comprehended, physical stature is much larger and life spans are greatly lengthened (in many cases achieving immortality), ego-consciousness is largely non-existent, and mankind lives in harmony with Nature's immutable laws.

Thus, the ages of this earth move in cycles of ignorance and enlightenment. There are golden ages when the earth is inhabited primarily by the highly-evolved. During these golden ages truth and idealism prevails, and humankind lives in harmony with Nature, ultimately beyond the need for technology and instrumentation. There are dark ages, times of indulgence and degeneracy, when the earth is dominated by the lowly-evolved who are slaves to egoism and who fear and despise the truth. (It is during the dark age periods that the notion of linear time appears.)

The height of the last Axe Age (Satya Yuga or Golden Age) was about 11,500 B.C. The surviving records of that time are the awesome, unexplainable and unequaled monuments throughout the world: Stonehenge,

Tiahuanaco, the pyramids of Egypt, etc. Modern-day archeological examinations bear witness to the years of devolution as the mental capacity and physical stature of mankind dwindled. The earliest known civilizations endured the longest. The civilization of Ancient Egypt, for instance, lasted several thousand years until the inhabitants gradually succumbed to the decaying influence of time, allowing ego-consciousness to become dominant over idealism. Ultimately, indulgence prevailed over self-discipline and they interbred themselves out of existence. The same fate destroyed Sumeria, Greece, Persia, India, and Rome. The further away from the height of the Golden Age, the shorter the time they endured, succumbing more and more quickly to egoconsciousness. At the height of the last descending Wind Age (Dwapara Yuga or Bronze Age), the mental capacity of mankind diminished to the point that alphabets, writing, record keeping, and calendars became necessary (hence, we find that the oldest calendars, Indo-Aryan, Mayan, etc. all begin at about 3100 B.C. - the beginning of the last descending Wind Age). In the descending Wind age, ego-consciousness once again became dominant, bringing empires and kingdoms into existence, and with this, armies and destructive wars. The lowest point of the last descending Wolf Age (Kali Yuga or Iron Age) was about 500 A.D. This indeed was a dark age and a woesome period on earth. Human societies were unsanitary and unstable, and the dark-age religions of superstition and intolerance arose and began to function as political empires.

But from the depth of the dark age, our sun again began advancing toward the galactic center, and the mental

capacity of humankind began to gradually increase. By 1600 A.D., the last ascending Wolf Age began to give way to the Wind Age and mankind had once again begun to develop intellectually and socially. This was the age of the Renaissance and the discovery of distant continents. Telescopes and microscopes were invented. Newton discovered the laws of gravitation, and the steam engine was invented. As time advanced, science and technology developed, from railways and telegraph wires to radio waves, atomic energy, and space travel. In the political world, advances were made as well, stabilizing civilization and fostering an awareness of human needs and rights. Societal stabilization opened channels for artistic geniuses such as Da Vinci, Michelangelo, Bach, Mozart, Beethoven, and Wagner.

Today, we are well into the third century of the ascending Wind Age (Dwapara Yuga or Bronze Age), and mankind's awareness is growing.

UBERMENSCH

I am one with Wotan, none can injure me! The world turns aside to make room for me. I come, O blazing light, the shadows must flee! Hail, O ye oceans, divide up and part, or parched up and scorched up, be dried up! Depart!

I am one with Wotan, none can injure me! Beware, O ye mountains, stand not in my way! Your ribs will be shattered and tattered today! Friends and counselors pray waste not your breath! Take up my orders, devour up ye death!

I am one with Wotan, none can injure me!

I ride on the tempest, astride on the gale.

My gun is the lightning, my shots never fail.

I chase as a huntsman, I eat as I seize, The trees and the mountains, the land and the seas!

I am one with Wotan, none can injure me!

I hitch to my chariot the fates and the Gods.

In the voice of thunder, proclaim it abroad! Howl O ye winds, blow bugles blow free! Ubermensch! Ubermensch! Ubermensch! Wotan!

Purification of Body and Mind

To Allfather, who has guided me in writing this booklet,
as he has guided me all through life.

– Jost

For those who realize that to change the world,
you must first change yourself!

Developing the Will

To succeed in raising our evolution it is necessary to understand and to develop the power of our will. It will take at least above average willpower to master the prescribed exercises. The exercises themselves are not particularly difficult, but mastering them requires routine practice, and it often takes above average will just to keep up a practice routine. But eventually, dedicated practice of the Kriyas will in itself develop a dynamic will.

Our will is a necessary part of our being. Without using our will, we cannot walk, talk, think, work, or feel. Even the slightest movement or act of thinking is initiated by the use of our will, and we are almost always thinking and moving some part of the body.

Will produces a flow of energy, and this energy, in the form of mental and physical activities, accomplishes the desire. So it is with anything we do, whether getting up in the morning, digging a hole, writing an essay, or changing the course of history. Everything is accomplished by a flow of energy generated by the will.

Most people have a very limited will. The slightest obstacle curtails their flow of energy. Most people do not have the will to change themselves — often even if their health or life is in jeopardy. But nothing is impossible to the man or woman of dynamic will. Dynamic will is continuous, undiscouragable, unceasing effort to fulfill a desire, until it produces the result. No matter how impossible the accomplishment of the goal may seem, one of dynamic will never stops repeating conscious acts of

determination to achieve it, as long as he or she lives. The key to the development of our will is attitude.

Enthusiasm or willingness creates a greater flow of energy — a greater will. We can see this in the education of children. When children greet a new problem or subject with enthusiasm and confidence, they invariably solve the problem in short order, while visibly abounding in energy. But unwillingness to confront a new problem blocks their flow of energy. When discouragement or laziness causes the children to be unwilling to tackle a new problem, they become visibly drained of energy, unable to discern any sort of logic, and finally unable to solve even familiar problems. It is readily observable in the education of children that when the energy is blocked by unwillingness, even the simplest of problems become insurmountable.

We can develop our will by facing each problem or objective with an attitude of willingness. No matter what the problem, if we engage it with an attitude of willingness the strength and energy necessary for accomplishment readily flows through us. The greater the will, the greater the flow of energy! But remember that dynamic will does not mean physical or mental strain. It is a cool, calm, determined effort of the whole being toward attaining a definite goal. The determined direction of physical activities and thought force by a developed will power can accomplish many things which might be considered impossible.

The Physical Body

Now that we are well into the Wind Age, the intellect of mankind has once again advanced enough to discover that all matter is really only energy. With this discovery, mankind has reached the point where the ancient Aryan science can be understood and utilized, because this incomparable Aryan science of old is based on energy.

Not only is matter energy, but there is no difference at all between the energy particles which form one type of matter and those of any other. The only difference in the various atoms, molecules, or organic compounds is the pattern of its energy particles. Various patterns of energy, held together by a subtle magnetism, constitute the different forms in which matter appears.

In organic compounds, such as the human body, the actual energy particles are constantly changing. The body constantly sustains and regenerates itself through the intake of energy in the form of food, water, air, and sunlight. The cells of the body receive their necessary nutrients from this intake and thereby create the necessary energy to live and grow. After a period of time their energy form changes — they die and become waste material — and they are excreted from the body in this altered form. Meanwhile, the energy entering the body changes its form as it develops into new cells. Thus the body, like everything else in the natural world, continues in cycles. This process of cycles ultimately replaces every energy particle of our body. We are, in fact, not the same mass of energy today as we were earlier.

As energy is recycled through our bodies during the natural processes of living (intake, excretion, and death) it is never destroyed. It only changes its pattern. Energy has passed though many different patterns and it continues to do so. Not only is the energy in our bodies constantly changing, but it is the same energy which has, at one time or another, been rocks, plants, animals, and even other humans. The uniqueness of our bodies is not the energy, but the magnetic patterns.

Health Problems

The common health problems from which humans suffer are caused by alterations to the natural energy patterns in our bodies. Besides genetic defects, improper diet, lack of exercise, or exposure to or indulgence in irritating or poisonous substances can cause alterations in these patterns of energy. For example, the continuous intake of smoke or some other unnatural substance in the lungs will usually cause an alteration of the energy patterns which make up the lung tissue. We call these alterations tumors. Once the new, altered pattern is formed, then all the energy that comes into the body to normally service that area through its natural intake channels is magnetically attracted into the altered energy pattern — the tumor grows. To cure the growth of tumors, we must either remove the energy pattern from the body or change the pattern back to its natural form. Often, surgically removing or chemically destroying the tissue itself does not remove the energy patterns and the tumors reappear. But if the energy patterns

are changed back to their natural form, then the disease vanishes once and for all.

The Siddhas understood how to reverse alterations of the energy patterns by stimulating various energy centers. Instruction in these methods will be given in the next steps. But the Siddhas declared that the best way to eliminate disease and health problems was to prevent them. If the body and mind are kept pure by completely natural living, the body remains healthy and resistant to disease. Of course, most people today do not live naturally at all, and few even understand what natural living entails. Therefore, an important part of the process of accelerating evolution is the purification of the body and mind. This is done by living as naturally as possible.

Natural Living

The basics of living are the selection of food, dwelling, and company. With the help of their natural instincts and the organs of sight, smell, hearing, touch, and taste, the lower animals select their natural food, dwelling, and company without difficulty. But during the dark ages, the instincts and sense organs of humankind in general have become perverted by unnatural living from very infancy. Few today can discern what is natural. However, by observation, experiment, and reason we can see beyond our perverted senses and determine what is truly natural for us.

Natural Diet

A great many of our health problems are caused by an unnatural diet. Even the medical establishment is finally admitting that improper diet goes a long way to account for severe health problems such as cancer, diabetes, arthritis, heart disease, etc. The food industries will gladly provide us with anything that pleases our palates, whether it is harmful or not. Meanwhile, the drug industries are happy to develop expensive drugs to ease the symptoms of our ailments, while surgeons await our diseased bodies with the knife. All this may be good for the economy, but it certainly hampers higher evolution.

But there really is no mystery to a natural diet. We can determine what is natural for us to eat by simply examining the design of the organs which aid in digestion, the teeth and digestive canal, and the natural tendency of the organs of sense which guide animals to their food.

If we compare the teeth of humans to the teeth of various lower animals—which are instinctively attracted to their natural food — we find that human teeth do not in any way resemble the teeth of carnivorous animals. Neither do they resemble the teeth of herbivores nor omnivores. They do, however, resemble exactly the teeth of frugivorous animals.

By observation of the digestive canal we find that the stomach and bowels of carnivorous animals do not at all resemble that of humans. Neither do the stomachs and bowels of herbivorous and omnivorous animals resemble that of humans. But the stomach and bowels of frugivorous

animals resemble human organs exactly, even including the duodenum.

By observation of the natural tendency of the organs of sense — the guideposts for determining what is nutritious and by which all animals Eire directed to their natural food — we find that carnivorous animals are attracted by the sight, smell, and taste of blood. When they have killed their prey, their instincts lead them to devour the brain and internal organs first of all, and only secondarily to eat the muscle tissue, which they often leave for scavengers. Humans are not attracted to blood, brains, or the internal organs of animals, unless cooked and the natural taste concealed by salt and spices. Even the muscle tissue (the natural food for scavengers) is not at all attractive to humans in the raw state. It too must be cooked and the taste concealed by salt. Since human digestive organs are not designed to digest flesh, and the organs of sense do not attract us to the flesh or organs of animals, we can reasonably infer that humans are not carnivorous. Similarly, our digestive organs do not resemble, nor are we attracted to the natural food of herbivores or omnivores, and so we can reasonably infer that humans are not herbivorous or omnivorous.

However, the very fragrance of fruits and nuts is attractive to us. Even the youngest of weaned children immediately recognize that fruit and nuts in their natural state are readily edible. In addition, many grains, beans, and roots possess an agreeable odor and taste even when unprepared. Obviously, the mother's milk is the natural food of the newborn, and abundant milk is not supplied in

the breasts of the mother if she does not take fruits, grains, and vegetables as her natural food.

Since human digestive organs are identical to those of frugivorous animals, and we are attracted to the natural food of frugivores, we can reasonably infer that humans were intended to be frugivorous, and that various grains, fruits, nuts, roots, and, for beverage, milk and pure water are decidedly the natural food for humans.

Unnatural foods, such as flesh, processed foods, and food industry chemicals are not properly assimilated when they go through the digestive system. They accumulate in the excretory and other organs not adapted to them and unable to excrete them properly. They ferment in the tissue crevices and produce toxins, which in turn cause diseases, mental and physical, which ultimately lead to premature death.

We should note here that a significant number of medical doctors have come to the same conclusions about a natural diet. Researchers have documented literally thousands of case histories of patients with diabetes, heart disease, arthritis, and even cancer whose maladies have been eliminated merely by a change to a natural diet as described above. These men and women have broken through the veil of AMA and drug industry censorship (drugs and surgery are financially lucrative compared to organic food) to proclaim that a low fat, high carbohydrate, high fiber diet will prevent most of today's diseases.

For purity of body and mind, one needs to have as natural a diet as possible. We recommend a vegetarian macrobiotic diet, and, if possible, that all one's food be

organically grown. There are many good sources for advice on diet and recipes. One which we have used is Dr. Julian Whitaker, whose clinic. *The Wellness Institute,* has helped thousands to reverse the effects of heart disease, arthritis, diabetes, cancer, etc., and whose *Health and Healing* Newsletter (7811 Montrose Road, Potomac, MD 20854) is loaded with important information and advice about diet and treatment of disease. In addition, there are substantial references on the subject (books and magazines) available in health food stores and public libraries.

Many of the sources, including Dr. Whitaker, recommend the use of vitamin supplements. They point out that there is evidence that our food supplies today are sorely lacking in essential vitamins and minerals due to synthetic methods of agriculture. Just as we receive vital nutrients from what we eat, so plants get all their vital nutrients from the soil in which they are grown. Agribusiness makes exclusive use of chemical fertilizers and pesticides, but makes no attempt whatsoever to revitalize the soil with organic matter. Hence, plants are grown in soil which lacks virtually all the vital nutrients except for a few synthetic ones from the chemical fertilizer. Researchers have found essential nutrients lacking in commercially grown produce. Moreover, there is some evidence that chemical pesticides may cause health problems. Organically grown produce rarely lacks essential nutrients since without the use of chemical fertilizers the soil must be organically revitalized with nutrients in order for the plant to produce at all. Organic gardeners and farmers have pointed out that organically grown crops have a natural resistance to insects

and diseases. If organic or homegrown food is consumed, there seems to be little need for vitamin and mineral supplements. However, we've seen no problems with the use of supplements, and if one is not able to obtain wholesome food, we would recommend their use.

We recognize that some people may have difficulty in obtaining natural foods. People in institutions or prisons simply may not have the option of a natural diet or to obtain vitamin and mineral supplements. Do not let this stop you from practicing the Kriyas. Hie exercises and techniques themselves, if practiced regularly and properly, are powerful enough to ultimately transcend problems caused by unnatural living. Practice of the Kriyas may even set in motion circumstances which will change your environment. Many amazing, awesome, and seemingly impossible occurrences accompany the practice of Kriya. Wotan watches over his own. After more than 20 years on the path, nothing could ever surprise us.

Cleanliness

A natural diet will cleanse the body internally, but as well, the body must also be kept clean externally. The skin is the largest organ of the body, and for the body to function properly the skin must be kept clean. With the accumulation of dirt, oils, chemicals from our polluted air, and dead cells cast off from the pores, it is advisable to bathe the body every day. Be careful about soap, as many are made with strong, toxic ingredients. Use soaps made of

natural ingredients such as Aloe Vera, Jojoba, etc. which will moisten and soothe the skin as it cleans.

The Hair

The hair should also be washed each day, and special care should be taken to use a non-toxic shampoo. Again, Aloe Vera or Jojoba are recommended.

Be very cautious about hair dyes. Most dyes are very toxic, and research has now confirmed an increase in brain tumors among those who dye their hair. There are organic, non-toxic dyes available. If you dye your hair, make very sure the dye you use is non-toxic.

Another note on hair: The Aryans of Aiyavarta wore their hair and beards very long. Hair length was also important to American Indians, who believed that long hair increased their power. The Berserkers of Viking days, who were pledged to Wotan, also kept their hair long, again believing that it increased their power. There was good reason for such beliefs. Hair is energy and it is connected to the brain by nerves. The more energy surrounding the brain and higher energy centers (see the section on Energy Centers, page 14), the greater the awareness and sensitivity. Most Siddhas, including Babaji Nagaraj, wear their hair and beards very long for just this reason. Students of Kriya are encouraged to let their hair (and beards in the case of men) grow long This is not a requirement, but it is recommended as it does help on the path.

For many years, I resisted growing my hair long. Being a Vietnam veteran and having experienced the hippie

movement and the anti-war hair heads had left me with some prejudice on the subject. Although I never subscribed to white sidewalls, I did not let my hair get very long. Finally, about two years ago, I decided that I should at least experiment with long hair, and so I began to grow my hair. It took a couple of attempts before I finally could bear to let it get long enough to be manageable. The experiment has convinced me that the energy concentration of the hair does indeed make a noticeable difference.

Drugs and Intoxicants

In general, drugs and intoxicants of all sorts should be avoided. Most are quite obviously detrimental to your health and to raising your evolution and need very little comment here. However, alcohol is in such common use today that some attention should be given to it. Alcohol is fairly mild, not immediately addictive, and quite socially acceptable today. Babaji Nagaraj has counseled his students that they need not be fanatical about alcohol. He says to go ahead and take a drink if you want one. But, of course, do so with great moderation and never let it get a hold of you.

Tobacco use is, of course, wickedly addictive and very detrimental to your health. But don't feel that you have to quit smoking in order to practice the Kriyas. The same can be said if you're a drinker or even an alcoholic. Don't feel that you have to give up alcohol before you can practice Kriya. Try to cut back your smoking or drinking as much as possible and mentally prepare yourself to quit. Regular practice of the Kriyas will greatly help the situation. As your

body evolves from Kriya practice — as it will even if you are smoking and/or drinking — your mental patterns will alter and one day you will find that you no longer need to smoke or drink. It may take some time, but it will happen.

Family Life

More often than not, eastern religion — much of which is derived from the ancient Aryan science of Aryavarta — prescribes sexual abstinence as a necessary prerequisite for spiritual advancement. This is strictly a dark age Influence, and it affected European Christianity just as much as it did eastern faiths. For those who desire it, the Siddhas always encourage family life. In fact, most of the known Siddhas were married and had children. They feel that there is no reason why you should not have a life's partner and enjoy the pleasures of family life during Kriya training. But sexual activity, like eating, drinking, or anything else that is natural, should never become the focus of your life. It should be done with moderation and under your control.

Mental Hygiene

Your mind greatly affects your body. There is no question that mental attitude can affect one's health for better or worse. Practice of the Kriyas will cleanse the mind of mental debris which affects the health of the body and hampers higher evolution. You will find that, little by little, your mind will be purified of fears, hatreds, self-pity, prejudices, and dogmas which make one narrow. This will beneficially affect your health and your sense of well-being.

Ahimsa

An important mental attitude which must be cultivated for higher evolution is called in the ancient Aryan language, *Ahimsa* (pronounced Ah-heem'-sah, which means "harmlessness"). This is an Aryan virtue of old which has survived the dark ages and was popularized in this century by Mahatma Gandhi. Gandhi extolled Ahimsa as the highest virtue and proceeded to demonstrate to the world his capacity to receive any form of injury or indignation without violent retaliation (actually Gandhi did retaliate, but in a manner seemingly not related to physical abuse: mass refusal to participate economically, which harmed the British far more than physical violence). Today, Ahimsa is looked upon by most people as a dogmatic injunction to do no harm to any living creature regardless of circumstances. This is far from the original Aryan meaning of Ahimsa.

Ahimsa refers to the *desire* to do harm. This earth is full of noxious creatures which mankind is often compelled to exterminate. Moreover, it is sometimes necessary to take up arms against oppressors (We should note here that Paramhansa Yogananda, who admired Gandhi and instructed him in Kriya, told his students that Gandhi succeeded only because the British were gentlemen. Yogananda said that Gandhi would never have succeeded if he had been up against the Soviets). But while we may be compelled by duty to harm or kill, we are under no similar obligation to feel animosity. It is important that our mind be kept clear of hatred, animosity, and any desire for revenge or harm. This is Ahimsa.

Honesty

Honesty and the worth of one's word are familiar Aryan values, and they need little discussion here. Dishonesty or untruthfulness has a bad effect on the one's mental health. Every attempt should be made to be impeccably honest and truthful, and to honor the sanctity of your word.

Dwelling and Company

The natural dwelling place for humans is not difficult to ascertain. Most of us readily feel displeasure in a crowded room or on a noisy city street. Few prefer the concrete, asphalt, and foul air of a noisy, crowded, crime-ridden city to the open fields, forests, or mountains. Mankind's natural environment is, as would be expected, close to Nature and in his own small community composed of those with common spiritual values. Cities and empires are dark age creations. During the golden ages the planetary population is small and mankind lives close to Nature with those of common spiritual values. (There are a few cities but little need, even for scientific investigations, of the technology or instrumentation which we deem necessary today).

Our physical environment has a definite effect on our nervous system. Foul air, noise, and the association with materialists, nonidealists, or those who harbor hatred, animosity, or negativity are all harmful and detrimental to higher evolution. Try to spend at least some time close to Nature, and certainly avoid association with individuals of the aforementioned qualities.

Music

Music has a great effect on the nervous system of humans — as well as animals and even plants. Some music soothes and calms, while other music disturbs, makes one nervous, and can even cause injury. Music can also reverse (or increase) the harmful effects of urban noise. Be sure to bathe your nervous system daily in music which calms, soothes, and rejuvenates your nervous system, such as Mozart, Bach, Wagner, Orff, and Strauss. Avoid "heavy metal", "rap", atonal jazz, and the like.

There have been some interesting experiments done with music here in California. A convenience store, the parking lot of which had become a hangout for gangs and drug dealers, put up some loudspeakers and began playing the music of Mozart. Within 24 hours the undesirable elements had all left without fanfare. The experiment was repeated on a notorious street corner. The results were the same. The gangs and drug dealers, who were used to rap and heavy metal music, could not seem to abide in the same area as the music of Mozart. This is because the sounds of certain music, that of Mozart, for instance, stimulate the higher energy centers (see the section on energy centers, below), while harsh or atonal music such as rap stimulate only the lower energy centers. Gangs and drug dealers, due to their primitive evolutionary level, operate primarily from the lower energy centers. Music which stimulates the higher centers is completely out of harmony with them. It repels them. They seek other hangouts which are in harmony with their primitive material desires.

The Energy Centers

Purity of body and mind are important steps to higher evolution, but the actual process of accelerating evolution is by purifying, strengthening, and developing the centers and channels through which flows the subtle, but powerful, life energy: *Prana.* This is not the electromagnetic energy of atoms, molecules, and organic compounds. It is the energy source from which all electromagnetic energy originates. It is the energy which is called Ki or Chi in oriental martial arts, by which a few expert martial artists have demonstrated amazing, superhuman physical accomplishments. The channels and centers of this energy are what are stimulated or manipulated by acupuncture to numb or heal the body.

Kriya techniques stimulate, purify, strengthen, and evolve (open) the energy centers and channels so that the powerful Pranic energy can flow freely throughout the body. This keeps the body free from disease and even from the unpleasant effects of aging. Once the centers and channels are opened, the energy begins to concentrate in the highest energy center of the brain, which brings about superconscious awareness and abilities — the Ubermensch.

There are energy centers and channels all throughout the body. But the most important for accelerating evolution are the seven largest centers which are located along the spinal column, and the three channels which connect them. The seven energy centers are called in the old Aryan language. *Chakras* (pronounced Chahk'-rah, which means wheel or circle). These energy centers constitute the Highway to the Infinite. The most powerful of the Kriya techniques are

directed toward these centers, so it is Important to know where they are and something about each one.

Muladara

The lowest spinal center is called in the old Aryan, *Muladara* (pronounced Muhl-ah-dahr'-ah, which means "root" or "foundation"). This energy center is red in color and in males it is located at the perineum (the muscle situated between the anus and the scrotum). In females it is located on the posterior side of the cervix (the root of the uterus). This center is the seat of the stored up energy in the body, the aforementioned Kundalini. This center acts as a main junction, or switching station, for Pranic energy to the sexual, reproductive, excretory, and urinary organs. Psychologically, it is associated with sexual desires, guilt. Jealousy, anger, and passions. When open, the Kundalini can move upward toward the brain.

Swadhistana

The next higher center is called in the old Aryan, *Swadhistana* (pronounced Swah-dee-stah'-nah, which means "one's own home"). This center is orange in color and is located at the coccyx or tailbone. It is a specialized center which is the seat of the subconscious mind. The emotions of all life experiences are stored here. When open, forgotten and suppressed emotions and desires emerge.

Manipura

The next higher center is called in the old Aryan, *Manipura* (pronounced Mahn-ee-puhr'-ah, which means "city of jewels"). This center is yellow in color and is located inside the spinal column, directly opposite the navel. It is a junction for energy to the digestive organs and the nerves of the solar plexus, and for the regulation of body temperature. Psychologically, it is associated with dynamic will, energy, and action. When open, one's spiritual perspective is reoriented and disturbances from the lower two centers are overcome.

Anahata

The next higher center is called in the old Aryan, *Anahata* (pronounced Ah-nah-haht'-ah, which means "unstruck" or "unbeaten"). This center is green in color and is located in the spinal column at heart level. It is a junction for energy to the heart, lungs, and other organs of the chest cavity. Psychologically, it is associated with creativity, love, compassion, and the ability to overcome fate. When open, one gains the ability to master one's own fate through conscious will.

Vishudha

The next higher center is called in the old Aryan, *Vishudha* (pronounced Vish'-oo-dah, which means "purification"). This center is blue in color and is located in the spine across from the hollow of the throat. It is a

junction for energy to the throat, nose, eyes, and brain. Psychologically, it is associated with discrimination and evenmindedness. When open, the body regenerates.

Ajna

The next higher center is called in the old Aryan, *Ajna* (pronounced Ahj'-nah, which means "knowing" or "commanding"). This center is indigo or opal blue in color and is a long, oblong center in the brain stretching from the medulla oblongata to the lobes behind the forehead at a point between the eyebrows. This center controls mental awareness. When open, extrasensory perception is developed.

Sahasrara

The highest energy center is called in the old Aryan, *Sahasrara* (pronounced Sah-ha-srah'-rah, which means "one thousand"). This center is light violet in color and is located just above the top of the head. This is the seat of superconsciousness. When open, one attains superconscious awareness and becomes Ubermensch, Superhuman, or one with Wotan.

You may notice that the colors of these centers correspond to the spectrum of light, like a rainbow. Hence, in the Euro-Aryan allegories these centers were symbolized by Bifrost, a rainbow colored bridge which stretched between Midgard, realm of mortals, to Asgard, realm of the

Gods, that is, between ego-consciousness and superconsciousness.

Ida and Pingala

The normal, everyday flow of Pranic energy moves up and down these spinal centers through two nerve channels, called in the old Aryan, The *Ida* (pronounced Ee'-dah) and the *Pingala* (pronounced Peen'-gahl-ah). These channels intertwine around the centers, but basically the Ida is on the left and channels energy upward, while the Pingala is on the right and channels energy downward. During a normal life span, energy stored at the Muladara supplements the energy entering the body through breath and food intake. During sleep, the stored energy is somewhat recharged, but over a period of years it is depleted and the body becomes weak and ultimately dies.

Sushumna

When the energy centers are opened by Kriya techniques, the stored Pranic energy at the Muladara is able to rise through a central channel in the spine which is otherwise unused except in the highly evolved. This channel is called in the old Aryan, the *Sushumna* (pronounced Soo-shoom'-nah). As each energy center is opened, the energy travels up the Sushumna to that point. This increases the awareness and regenerates the area of the body which that center services. When the energy reaches the higher centers, superhuman abilities begin to manifest, and finally, when

the Sahasrara is reached, superconsciousness is attained. This is the process which accelerates our evolution.

The process takes different lengths of time for different people. Some reach the goal in a few short years, others may require a lifetime. But regardless of the length of time it takes to reach the goal, you will experience continuous growth of awareness and abilities on the path. It is a great adventure with constant rewards along the way.

Hong Sau

Hong Sau (pronounced Hahng'-sah, which in old Aryan means "I am He", i.e. I am Wotan, Donar, Shiva, or whatever icon of the Ubermensch you prefer) is a psychophysiological exercise which will begin moving Pranic energy in the spine. It will enable you to become aware of, and to feel the flow of, Pranic energy as it enters the body through the breath. It will also strengthen your concentration. This exercise uses an *Asana* (pronounced Ah'-shah-nah, which means "position" or "posture"), two *Mudras* (pronounced Mood'-rah, which means "symbol" or "gesture"), and a Mantra.

Swastikasana

Our bodies lose Pranic energy through a number of channels: eyes, ears, nose, mouth, anus, genitals, hands, and feet. Some Asanas and most Mudras are designed to circulate Pranic energy back into the body. Swastikasana, the Swastika position, is an important sitting position which

circulates energy back into the body which is normally lost through the feet. All of the psycho-physiological Kriya exercises should be done in Swastikasana. Always sit in Swastikasana on a folded, woolen blanket or a cushion. Do not sit directly on the ground, or on a concrete or wooden floor unless it is carpeted.

Sit on a blanket on the floor in a cross legged position. Keep the spine straight by pulling the hips in and the shoulders back, and keep the head and neck in line with the spinal column. For men, place the right heel against the perineum (area between the anus and scrotum) and the left foot on top of the right thigh. For women, it is just the opposite with the left heel against the vagina and the right foot on top of the left thigh. (See illustration, page 20, which shows the woman's postition.)

You will probably find that it will be easier to sit comfortably in this position if you place a small cushion under your buttocks to slightly elevate them above the legs. This tilts the pelvis and makes sitting in the Asana easier.

If you cannot get into this position, sit erect with the spine straight on a stool or chair, preferably without back support. Gradually train yourself to sit in Swastikasana by assuming it, or as far as you can get into it, for short periods of time. With perseverance, even very infirm bodies can be trained to sit comfortably in Swastikasana.

Swastik Mudra

Swastik Mudra, the Swastika Mudra, is an important position which circulates energy back into the body which

is normally lost through the hands. It should be used in all psycho-physiological techniques except Pranayama techniques, which have a different position for the arms and hands. (See illustration, page 20.)

Swastikasana & Swastik Mudra

(woman's position)

First, hold the hands and fingers out straight in line with the wrists, fingers held close together. Join the thumb and forefinger of one hand so that it forms a circle. Join the thumb and forefinger of the other hand so that it forms a square. Leave the remaining three fingers of each hand straight. For men, fold the arms across the chest or solar plexus so that the heel of the right hand is on the left

forearm at the crook of the left elbow, and the three straight fingers of the right hand are extended across the left upper arm. The circle or square should be up against the inside of the left upper arm. The left forearm should cross in front of the right forearm and fit in a similar manner at the crook of the right elbow. Other than the bend at the elbow and fingers forming the circle and square, keep the wrists, hands, and fingers in line with the forearms. The arms may be twisted a bit to lock them into position. For women, the position should be opposite, that is, with the right forearm in front of the left forearm. With practice, this position can be held for long periods of time.

During the exercises, hold the Swastik Mudra as long as you are able to comfortably do so, gradually training yourself to hold it longer. When the arms become fatigued, place them in your lap for a while, but keep the spine straight at all times, even if you must use a back support. With perseverance, you will easily train yourself to hold this position for as long as you like.

Ajna Mudra

The Ajna Mudra, the eye lock, should be used with all the Kriya exercises. This is an extremely important Mudra which circulates energy into the Ajna Chakra which is normally lost through the eyes. This greatly stimulates the Ajna Chakra—the Eye of Wotan — and it will in itself ultimately develop paranormal vision and superconscious awareness.

With the eyes closed or half open or even completely open, physically raise the eyeballs and focus them at the point between the eyebrows (the Ajna Chakra — the Eye of Wotan). Keep them locked in that position. At first this may be very uncomfortable, but in time it will become almost second nature, and the eyes can be held there comfortably for any length of time.

The Double Breath

The double breath burns out carbon from the lungs and gets you mentally and physically ready to practice the Hong Sau technique (or any other psycho-physiological exercise). We recommend you begin each practice session with it.

Sit in Swastikasana and assume Swastik Mudra and Ajna Mudra. Let the body be relaxed, but keep the spine straight and the eyes focused at the point between the eyebrows.

Breathe in through the nose forcibly and audibly with a quick double breath, one short and then one long (a sort of UH, UHHH). Then immediately throw out the breath through the mouth, forcibly and audibly, with another quick double breath, one short and then one long (sort of HAH, HAHHH). Hold the breath out only as long as comfortable and focus all your attention on the opal blue Ajna energy center between the eyebrows — the Eye of Wotan. While the breath is out and you are focusing on the Eye of Wotan mentally chant Wotan (or Shiva, or any spiritual icon you wish), slowly, over and over until you feel the need to inhale. When you feel the need to inhale, inhale and exhale with the double breath another time, again

holding the breath out only as long as comfortable while mentally chanting Wotan to the Eye of Wotan. In all, do three double breaths. When you feel the need to inhale after the third time, then begin breathing normally and go into Hong Sau.

Hong Sau

Sit in Swastikasana, Swastik Mudra, and Ajna Mudra. Breathe normally and begin watching your breath. As the breath goes in through the nose, feel the cool sensation in the nasal cavity. As the breath goes out through the nose, feel the warm sensation in the nasal cavity. Now, as the breath goes in and you feel that cool sensation, mentally chant the Mantra *Hong* (rhymes with "song"). Chant it as one long word for the entire length of the inhalation. As the breath goes out and you feel that warm sensation, mentally chant the Mantra Sou (rhymes with "saw") as one long word for the length of the exhalation. Continue to watch the breath, but do not make any attempt at all to control it. Let it go as fast or as slow as it will and simply watch it from the Ajna Chakra as you feel the sensations in the nasal cavity and chant the Mantras.

After you've done this for five minutes, transfer your attention to the spine. As you breath in, still chanting Hong, feel a cool, soothing sensation going up the spine, from the base of the spine all the way up to the base of the skull, then bending forward and to the point between the eyebrows — the Eye of Wotan. As you breath out, chanting Sau, feel a warm, trickling sensation coming back down the

spine, beginning at the point between the eyebrows and coming all the way down the spine to the base. With each breath, feel the cool soothing sensation going up the spine and the warm, trickling sensation coming back down the spine. This is the movement of Pranic energy from the breath moving in the spine. Do not try to control the breath or the energy flow in anyway. Simply watch it, feel it, and chant the Mantra to it. Do not get discouraged if your mind wanders. Be patient with your mind, and calmly bring-it back, again and again, to the object of concentration. Use your will to hold your mind on the energy in the spine.

The Ah and Ee Mantra

After you have progressed with this technique, you may wish to change the Mantra from Hong and Sau to Ah and *Ee* (Ah as in the word *saw,* and Ee as in the word see). Simply substitute Ah and Ee for Hong and Sau respectively (Ah going up and Ee going down) during your regular practice. Like many Mantras, Ah and Ee have no meaning. The Siddhas discovered that the Ah sound specifically stimulates the Ida channel and the Ee sound specifically stimulates the Pingala channel.

Hong Sau, or any psycho-physiological exercise, should be practiced in a room or area secluded from noise and distractions. It is best if your practice is always done in the same place and at the same time. This will greatly help you to build a routine. You should routinely practice the Hong Sau technique twice daily, at least 15 minutes each morning

and each evening. You may, however, practice it as often or as long as you like, but wait at least an hour after meals before beginning your practice.

Hong Sau is very powerful, and it is, in fact, possible (and has been done) to raise your evolution all the way to superconsciousness with Hong Sau alone. By deeper concentration, you will begin to feel the spine magnetize and draw energy into it from all parts of your body (this is the magnetization of the Ida and Pingala channels). When this happens, all sensation will leave your body and you will find your consciousness completely in the spine itself. The breath may very well stop altogether, but this is nothing to worry about. If you achieve the breathless state, whereby your body will be living directly from Pranic energy, you will be entering the first stages of superconsciousness, and you will be far along the path!

Cleansing the Subconscious Mind

Moving the Pranic energy in your spine will eventually open up the Swadhistana energy center. When this storehouse of the subconscious mind is opened, suppressed or long forgotten emotions, some perhaps very unpleasant, are able to suddenly surface. This can not only cause some great mental anxiety, but possibly even mental damage. Therefore, a very important and necessary part of Kriya training is to learn how to cleanse the subconscious of suppressed emotions which are harmful or in any way restrict your evolution.

Emotions are not really part of us. They are simply identifications and mental entanglements which we have with the objects of our senses. So long as we identify with these fears, angers, desires, etc., we are subject to their effect, and in fact, it could rightfully be said that we Eire enslaved by them. Our opinions, aspirations, relationships, abilities, etc., are a product of past or present emotions. But any emotion can be completely eliminated by simply severing our identification with it — detaching from it. Once our mind has severed the relationships, the feelings cease to exist. After the practice of Hong Sau, or any other psycho-physiological exercise, it is important to remain still for smother few minutes and practice the following cleansing exercise.

The Cleansing Exercise

Focus all your attention at the point between the eyebrows. Try to see the oped flame of the Ajna Chakra. It is round and dark blue, with a great golden aura all around it and a tiny, dazzling bright light in the center. It takes great concentration to see it clearly, and it may take some time to develop sufficient concentration. At first, you may see only solid golden light, or blue light, or even violet light. Don't worry if you can't see any light at all. Some people never see any light until they reach superconsciousness, but this doesn't hamper their progress at all. If you don't see any light, simply use your imagination and visualize the opal flame.

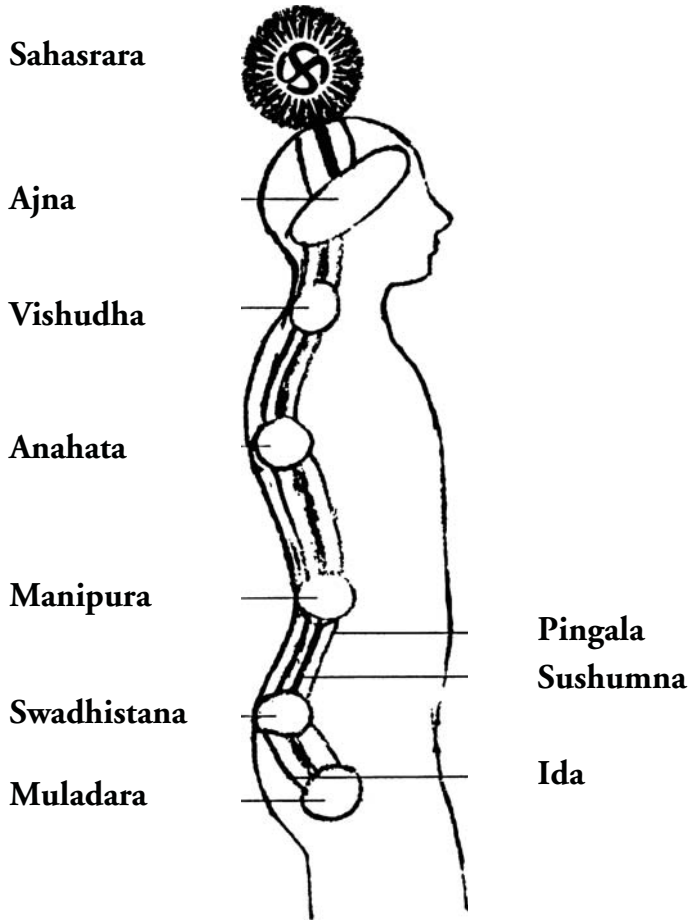
Hold your gaze on the opal flame, or whatever light you see, and mentally chant over and over, "I am one with Wotan!" (If you don't want to use Wotan, you can use any spiritual icon you wish). Feel as if you are casting everything —your fears, your worries, your weaknesses, your desires — into a sacrificial fire of golden, blue, or violet light. As you practice the cleansing exercise, you will identify more and more with the Ubermensch and become less and less subject to emotional entanglements.

Unpleasant suppressed emotions can surface unexpectedly at any time during the day or night. If you should feel any such emotion, simply assume Ajna Mudra in whatever position you are in, gaze hard into the opal flame, and identify yourself completely with Wotan (or any other Ubermensch icon) by affirming over and over to the Opal blue flame, I am one with Wotan! The emotion will vanish.

Note: Hie opening of the Swadhistana energy center is what causes severe problems with the use of psychedelic drugs such as LSD or peyote. Psychedelic drugs break down the natural barriers of the subconscious. This can indeed give you some pleasant spiritual experiences, but it can also bring about the sudden emergence of long suppressed, painful subconscious emotions. This can overwhelm the drug user, and even cause severe mental damage.

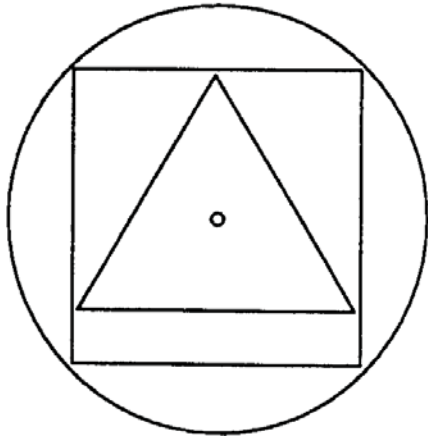
Opening the Swadhistana Chakra and cleansing the suppressed emotions stored there is an important and necessary part of accelerating your evolution. Kriya techniques do this gently and naturally. They channel energy on past the Swadhistana Chakra to the higher energy

centers. This balances the opening of the lower Chakras with a centering of awareness in the higher Chakras. When your awareness begins to be centered in the higher energy centers and you are using the cleansing exercise, it is not at all difficult to detach from and neutralize unpleasant emotions. When you have neutralized all the enslaving emotions of the subconscious, you are well on your way to becoming one with Wotan!



The Highway to the Infinite

The Aryan Science of Accelerated Evolution



The Aryan Science of Accelerated Evolution

Evolution: Advancing consciousness	85
The Evolutionary Process	85
Human Evolutionary Levels	87
Evolutionary Cycles	88
Equinoctial Cycles	89
Galactic Cycles	94
Accelerated Evolution	95
Nagaraj	98
Babaji Nagaraj's Mission	101
Kriya Returns to its Aryan Heirs	102
Arya Kriya	108
The Path of Kriya	108
Other Aspects of Kriya	113
Arya Kriya Initiation	114
About the Author	115
Postscript: The Origin of Aryans	120

Evolution: Advancing Consciousness

Life is a struggle for higher evolution. The evolutionary level of any form of life is not measured by size, brute strength, nor physical agility. It is measured by its level of consciousness. All forms of life are anxious to realize a higher level of consciousness, and the actual nature of evolution is a steady advancing of consciousness.

Plants and animals have evolved mental faculties with a capacity for a rudimentary form of consciousness of emotional feelings (the natural instincts of animals are emotional responses). The more highly evolved the plant or animal, the greater the development of its mental faculties. But the mental faculties of even the most highly evolved animals, the frugivorous apes (gorillas, chimpanzees, etc.), is still only sufficient for a consciousness of emotional feelings, and they have no capacity for intellectual development.

Humans have evolved enough to develop mental faculties with a capacity for a more advanced level of consciousness, in which there is an intellect that is capable of reason and logic. This advanced consciousness gives humans a tremendous advantage over the lower animals, even those of much greater strength and agility. Hence, the lower animals are easily subjugated by the more advanced humans.

The Evolutionary Process

While life is dependent on an ample intake of air, food, and water, these are not the basis for life. We cannot revive a corpse by stuffing food and water into its stomach nor air into its lungs. There is something else necessary to creating

and sustaining life, and that is the subtle life-energy called in the ancient Aryan language, *Prana* (pronounced Prah'-nah).

Modern science has discovered that all matter is in reality only a manifestation of energy. Pranic energy is not only the basis of all life, but also of all electromagnetic energy, and hence, all matter. Protons and electrons are the manifestation of a concentration of Pranic energy. Various concentrations of these electromagnetic energy particles form all the elements of physical matter. Combinations of these elements form molecules, which in turn form inorganic and organic compounds, all of which manifest the physical world as perceived through our five senses. Greater and greater concentrations of Pranic energy manifest more and more complex forms of matter. This is Nature's process of evolution.

When an organic compound has a sufficient concentration of Pranic energy, a rudimentary consciousness appears, and a life form has evolved. As the life form evolves further, it develops mental faculties which provide a capacity for higher concentrations of Pranic energy, which advance its level of consciousness. The greater the development of mental faculties, the greater the concentration of Pranic energy, and the higher the level of consciousness. The mental capacity of animals presently allows only enough concentration of Pranic energy to provide a consciousness of emotional feelings. In humans, the mental capacity has evolved enough for a concentration of Pranic energy sufficient for intellectual development.

Human Evolutionary Level

As human evolution advances, the mental faculties continue to develop, and the capacity for Pranic energy concentration increases. Like the lower animals, all humans are at different levels of evolution, depending on the individual's capacity for concentration of Pranic energy.

Although humans have evolved the mental faculties of logic and reasoning, they still retain a consciousness of emotional feelings comparable to the consciousness of the lower animals. This is called the subconscious mind, and it is a repository of all past feelings and emotions, including many common to creatures of much lower evolution. The combination of the human conscious and subconscious minds produces a narrowness of identification, a peculiar sense of separateness, known as ego.

In the early stages of human evolution, the consciousness is only moderately above animal consciousness. There is only a small capacity for intellectual development, and the conscious mind is enslaved by the passions, fears, and desires of the subconscious mind, which strengthens egoism, making self-aggrandizement the focus of life. When this level of evolution is prevalent in a society, that society is repressive, chaotic, unsanitary, and has few technological capabilities.

As human evolution advances, the faculties of the intellect develop, which helps to subdue the grosser passions of the subconscious mind and lessen the strength of egoism. Values beyond self-aggrandizement develop, and there is focus on creativity and idealism. When such a higher level

of evolution is prevalent in a society, that society is less repressive, becomes stable, sanitary, and develops technological capabilities.

But when human evolution arrives at the highest level, the subconscious mind is cleansed, ego dissolves, and the highest level of consciousness, superconsciousness, is awakened. Superconsciousness is beyond the consciousness of intellect, logic, and reasoning, as much so as ordinary human consciousness is beyond animal consciousness. Superconsciousness is infinite, omniscient, all-pervading consciousness, and in the highest level of human evolution it completely replaces the conscious mind. (We occasionally observe aspects of superconsciousness in flashes of intuition, in those with psychic abilities, and often in the abilities of subjects under hypnosis.) When the highest level of evolution is prevalent in a society, that society exists completely in harmony with Nature, beyond the need for technology, physical communication media, or even agriculture.

Evolutionary Cycles

The process of evolution on this planet is not limited to gradual organic mutations from plant to animal to human. Evolution on this earth, like everything else in the universe, is also cyclic.

The evolutionary level of life forms is affected by their proximity to large concentrations of energy, much in the same manner as a coil of copper wire is affected by its proximity to a strong magnet, or a radio receiver is affected

by its proximity to a broadcasting station. There is a tremendous concentration of energy at the center of our galaxy. The elliptical orbit of our stellar system varies the proximity of the earth to the center of the galaxy. Like the aforementioned magnet and coil of copper wire, the proximity to the galactic center affects the energy concentration in the nervous systems of all life forms. The closer to the galactic center, the greater the energy concentration and the higher the level of evolution (up to that permitted by physical capacity). The farther from the galactic center, the more diminished the energy concentration and the more retarded the level of evolution, sometimes even below physical capacity.

There are two main stellar cycles which affect our distance from the center of the galaxy. The most readily observable are the 24,000 year equinoctial cycles. Less noticeable are galactic cycles which take hundreds of thousands of years, and which affect the intensity of the equinoctial cycles.

Equinoctial Cycles

Our sun, with all its planets and moons, revolves around another star in the galaxy, which we call its "dual". This revolution, which takes about 24,000 years and causes the backward movement of the equinoctial points around the zodiac, varies our solar system's proximity to the great concentration of energy at the center of our galaxy.

When our sun is at the point nearest the galactic center, the majority of humans are highly evolved. They are large

and tall, their life span is extended, and their mental capacity is developed enough to comprehend the true nature of all existence. For the following 12,000 years, our sun gradually revolves to the point farthest from the galactic center. During this descending arc of the equinoctial cycle, humankind slowly devolves.

As our sun gets farther away from the galactic center, the mental capacity of humans becomes more and more reduced, gradually losing scientific and technical abilities, and awareness of the laws of Nature. At the farthest point, the majority of humans are small and short, their life span is very brief, their mental capacity is reduced to such an extent that little more than crass materialism can be grasped, and egoism becomes the ruler of the planet.

But when our sun again begins to advance toward the point nearest the galactic center, the mental capacity of humans once again begins to increase. Physical stature and life spans in-rrease, scientific and technical abilities develop, idealism grows, and humans become more and more aware of their proper position in the realm of Nature. This ascending arc of the equinoctial cycle is gradually completed in another 12,000 /ears. Each period of 12,000 years brings a complete change, noth in the material world (i.e. changes in land masses and dimate), and in the physical and mental evolution of humans.

Each of these 12,000 year arcs are further divided into four evolutionary ages, called in the ancient Aryan language, Yugas Yoo'-gahs). They are called Kali Yuga (Kah'-lee), Dwapara f uga (Dwah-pahr'-ah), Treta Yuga (Treh'-tah), and Satya Yuga Sah'-tyah). They are comparable to the Wolf

Age, Wind Age, >word Age, and Axe Age of the ancient Germanic tradition, md to the Iron Age, Bronze Age, Silver Age, and Golden Age)f the ancient Greek and Roman tradition. The Kali Yuga lasts 200 years, the Dwapara Yuga lasts 2400 years, the Treta Yuga asts 3600 years, and the Satya Yuga lasts 4800 years.

during the 1200 years of the Kali Yuga, humans can under-tand matter only in its gross material or solid form, and only rude, physical means to move or manipulate matter are devel-•ped (levers, animals, wheels, etc.). The physical stature of Lumans is small, their life spans are short, and ego-conscious-iess is prevalent. This is the dark age of the world, a time of trife, violence, and war.

During the 2400 years of the Dwapara Yuga, humans begin to understand that matter is energy, and to comprehend the electricities and atomic energy. During this age, humans become taller, their life spans increase, there are rapid technological developments, and the barriers of distance and space are breached. Moreover, there is less war and violence, and ego-consciousness begins to give way to idealism. Although the Dwapara Yuga is also an age of materialism, it serves as a transition period between the dark or materialistic age and the beginning of the golden or spiritual ages.

The Treta Yuga is the beginning of the golden or spiritual ages. During the 3600 years of this age, humans begin to imderstand the true nature of magnetism, and the barrier of time is demolished. Physical stature and life spans increase yet further, and matter and energy are now perceived as consciousness. During this age, humans begin to evolve

beyond the need for technology, war becomes a thing of the past, ego-consciousness diminishes, and idealism becomes prevalent in the world.

During the 4800 years of the Satya Yuga, humankind's earthly evolution reaches its zenith. The true nature of all existence is comprehended, physical stature is much larger and life spans are greatly lengthened, ego-consciousness is largely non-existent, and humans live in harmony with Nature's immutable laws.

The highest point of the last Satya Yuga was 11,501 B.C. The surviving records of that time are the awesome, inexplicable and unequaled monuments throughout the world: South American Megalithic structures such as Tiahuanaco, the pyramids of Egypt, and even the somewhat later Stonehenge. Modern-day archeological examinations bear witness to the years of devolution as human mental capacity and physical stature dwindled. The earliest known civilizations endured the longest. The civilization of Ancient Egypt, for instance, lasted several thousand years until the inhabitants gradually succumbed to the decaying influence of time. When ego-:onsciousness became dominant over idealism, degeneracy vas allowed to prevail over self-discipline, which resulted in he destruction of the civilization. The same fate destroyed the ;reat civilizations of Sumeria, Greece, Persia, India, and Rome. Che further away from the height of the Golden Age, the horter the time they endured, succumbing more and more juickly to ego-consciousness. At the beginning of the last lescending Dwapara Yuga, human mental capacity had di-ninished to the point that alphabets, writing, record keeping, ind

calendars became necessary (hence, we find that the oldest calendars, Indo-Aryan, Mayan, etc. all begin at about 3100 B.C. —the beginning of the last descending Dwapara Yuga). In that descending Dwapara Yuga, ego-consciousness once again became dominant, bringing empires and kingdoms into existence, and with this, armies and destructive wars. The end of he last descending Kali Yuga was about 500 A.D. This indeed was a dark age and a woesome period on earth. Human societies were unsanitary and unstable, and dark-age religions of superstition and intolerance arose and began to function as political empires.

Just from the depth of the dark age, our sun again began idvancing toward the galactic center, and human mental ca->acity gradually began to increase. By 1600 A.D., the last iscending Kali Yuga gave way to the Dwapara Yuga, and tumans once again began to develop intellectually and socially. This was the age of the Renaissance and the discovery of distant continents. Telescopes and microscopes were invented, Newton discovered the laws of gravitation, and the steam engine was invented. As time advanced, science and technology developed, from railways and telegraph wires to radio waves, atomic energy, and space travel. In the political world, advances were made as well, stabilizing civilization and fostering an awareness of human needs and rights. Societal stabilization opened channels for artistic geniuses such as Da Vinci, Michelangelo, Bach, Mozart, Beethoven, and Wagner.

Today, we are well into the third century of the ascending Dwapara Yuga, and although human

technological abilities and social awareness are growing, they are not nearly as advanced as they should be.

Galactic Cycles

There is another, more subtle, effect on our evolutionary level which is caused by the natural elliptical revolution of the whole galaxy around its center. This also varies our proximity to the galactic center, but much more gradually. Although the effect is not nearly so dramatic as the 24,000 year equinoctial cycles, these galactic cycles nevertheless impact noticeably on the evolutionary level in the equinoctial cycles. It so happens that we have entered into a descending Kali Yuga, or dark age, of the galactic cycle. This is adversely affecting our entry into the equinoctial Dwapara Yuga, making selfishness and materialism on this earth much more intense. (The duration of this galactic dark age is more than four hundred thousand years.) As our evolutionary level is being drawn more and more upward by the ascending equinoctial Dwapara Yuga, it is also being pulled more and more downward by the descending galactic Kali Yuga. Today, on account of this galactic dark age, the evolutionary level of the earth is about 400 years behind its natural schedule. Although we have realized many of the technological advances normal for a Dwapara Yuga, our social and economic progress have been stunted by the influence of the galactic dark age.

Accelerated Evolution

But fortunately, human evolution does not need to be dependent on either the genetic process or the stellar cycles. Thousands of years ago, during the golden ages, when humankind was highly evolved, a science was developed which could rapidly accelerate human evolution, so that even during the dark ages of this earth men and women of sufficient physical development could, by self effort, attain superconsciousness in their lifetime.

This ancient science of accelerated evolution originated in *Aryavarta,* which in ancient Aryan means "land of the Aryans". Aryavarta constituted much of modern-day Tibet, Nepal, and northern India, and it bordered on Tamil Nadu, the homeland of the ancient Tamils, which encompassed modern-day southern India and a great deal of submerged land southward. Aryavarta flourished during the last Satya Yuga, and its inhabitants had evolved beyond the need of technology, written language, record keeping, or even agriculture. Most had achieved some level of superconsciousness, and a few had even reached the very highest state of human evolution, attaining complete physical immortality. This highest state of evolution is difficult to achieve even during a golden age. One who achieved the highest state was called a *Siddha* (pronounced See'-dah), which means "one who has achieved perfection".

A Siddha is comparable to Friedrich Nietzsche's *Ubermensch* or Superhuman. Nietzsche pointed out that "man is a rope, fastened between animal and Superhuman". Human is indeed the middle position in an evolutionary

chain (or rope) between animal at the lower end and Siddha (or Ubermensch) at the upper end.

It was Aryan Siddhas such as Nandi Deva, Manu, Patanjali, and Agastyar who, through superconsciousness, developed the science and techniques of accelerated evolution. (Note: it was the Siddha Manu, remembered today for the caste system, who calculated the aforementioned equinoctial and galactic cycles.) Aryan Siddhas brought this science to other parts of the world, especially neighboring Tamil Nadu. The surviving allegories of ancient Iran, Greece, Rome, and northern Europe leave no doubt that it was known in these lands as well. Many of the terms and practices of east Indian religion today come from this ancient Aryan science of accelerated evolution, although more often than not their meaning and usage have been misunderstood or corrupted, as should be expected of anything which came down to us through the dark ages.

For example, the title *Guru* (pronounced Goo'-roo, which means "elder" or "dispeller of darkness") came from the golden age times. Only one who had himself reached the very highest level of human evolution (a Siddha), and was willing to train others, was considered a Guru.

Those few who obtain the highest state rarely care to remain on the earth for very long — especially during a dark age. This is because when complete superconsciousness is reached, one is easily able to perceive the vast realms of energy and pure idea which are far more attractive than the physical realm. A Siddha (and those who are approaching this exalted state) is perfectly capable of withdrawing all the life energy from the physical body at will and entering the

higher realms in the form of pure energy. Fortunately, however, a few remain on earth to help others to advance their own evolution.

When the dark ages descended on the earth, human physical and mental structure waned, social and technological achievements disappeared, and the earth devolved into violent, unsanitary, degenerating social orders. Realizing that this equinoctial Kali Yuga was coinciding with a galactic Kali Yuga, a few Aryan Siddhas decided to remain on earth during the dark ages in order to help maintain some sense of order, and to preserve the ancient Aryan science until human consciousness again had the capacity to use it.

Here we should note that Siddhas rarely intervene directly into the affairs of the world. Humanity would certainly not advance if everything was done for them. Most of us have seen examples of children whose parents shelter them, do everything for them, and keep them from getting their own knocks in life. Such children usually grow up to be spoiled, childish adults, who cannot keep a family together nor function properly in society. The situation would be similar if Siddhas intervened to seize government power, or stop wars, famines, or pestilence. We would learn nothing, and at best become mere puppets in a pre-conceived drama. But Siddhas operate primarily through their students, inspiring and guiding them to lead the earth back into harmony with Nature. As the student evolves, those within his or her circle of influence advance as well, and this, in turn, affects the advancement of he whole world. However, direct intervention does happen, usually to

protect, direct, or inspire students. An awesome example of this, a sign recognizable by only a few, was the fall of the Berlin wall on the extremely unlikely date of November 9, 1989.

Nagaraj

On the 30th of November, in the year 203 A.D., a boy of fair complexion and copper-colored hair was born in Parangipettai, a small village in Tamil Nadu. He was named *Nagaraj,* which n ancient Aryan means "King of the Serpents". His name efers to control of *Kundalini,* the great concentration of Pranaic energy which is stored in an energy center at the base of the luman spine. His father, a descendent of Brahmins from the north, was the village priest who tended a Shiva temple, and so it a very early age Nagaraj was introduced to the mysteries of Shiva, Tantra, and Yoga.

At the age of five, Nagaraj was kidnapped, taken to Calcutta, and sold as a slave. But Nagaraj's new owner felt a great attraction to the boy, and soon gave him his freedom. This kidnapping incident effectively freed him from the customary obligation to succeed his father as village priest.

Nagaraj joined a group of wandering *sannyasins* (those who lave taken a vow to dedicate their lives to a search for spiritual ealization). For the next few years he wandered from place to dace, studying ancient spiritual writings. Soon, he became yell-known as a scholar, and he was often invited to speak and debate with pundits from various schools of thought.

At the age of eleven, Nagaraj and a small group of sannyasins made a long journey on foot and boat from the north all the way to the sacred shrine of Katirgama in Sri Lanka (Ceylon). There, Nagaraj met the Tamil Siddha, *Boganathar,* who was a disciple of the famous Aryan Siddha, *Agastyar* (stories of Agastyar, a great master of Tantra and Yoga, are recorded in the Rig Veda, Ramayama, and Mahabharata).

For four years, Nagaraj remained with Boganathar and learned the *Siddhantham* (teachings of the Siddhas). Then Boganathar sent him to seek initiation in an advanced technique of the ancient science known as *Vashi Yoga* or *Kundalini Pranayama,* from his own Guru, Agastyar, who had originally brought the ancient Aryan science from the north into Tamil Nadu, and had remained there in seclusion throughout the dark ages.

Nagaraj returned to Tamil Nadu and travelled on foot to the Shakti shrine at Courtrallam, which was near where Agastyar was secluded. There, he sat in an Asana (a sitting posture) and began chanting the name of Agastyar, summoning the great Siddha from his seclusion. He remained there, locked in the Asana, chanting the name of Agastyar, for 47 days and nights. On the 48th day, when Nagaraj was on the verge of complete collapse, Agastyar suddenly appeared out of the forest.

Agastyar gave Nagaraj food and drink, and when he had recovered from his ordeal, the great Siddha initiated him into the ancient Kundalini Pranayama technique. After his initiation, Agastyar sent Nagaraj back to the north, to

Badrinath, in the upper range of the Himalayas - the very heart of ancient Aryavarta. He instructed his 15 year old disciple to practice the ancient technique intensively in the solitude of the Himalayan mountains, and to become the greatest Siddha the world had ever known.

Nagaraj went to Badrinath, which is well over 10,000 feet in elevation. In this vast mountain seclusion, he practiced the Kundalini Pranayama technique as instructed by Agastyar. Alter eighteen months of intensive practice, and at the age of sixteen, Nagaraj achieved the very highest state of human evolution, manifesting complete physical immortality. To attain the highest level of evolution at the age of sixteen -especially at the height of the Kali Yuga - is a singular achieve-nent. Nagaraj had done just what Agastyar had directed him o do: he had become the greatest Siddha the world has ever mown.

Nagaraj remained in the Himalayas, and founded a small Ashram which is secluded in the rugged mountains a few miles from Badrinath. He is there today with a small group of about 15 disciples, including his paternal cousin, Nagalakshmi Devi also known as "Mataji"), a woman of astounding beauty who, through Nagaraj's intensive training, has also become a Sid-iha. There are also two Americans in the group, a woman and her daughter. (This was the "immortal Ashram" which Miguel Serrano, the National Socialist writer, philosopher, friend and confidant of Carl Jung, was seeking when he journeyed to badrinath in the 1960s). Nagaraj still appears as a beardless youth, because, of course, he stopped aging at the age of sixteen. Today, he is popularly known by the simple, unassum-ing

name of *Babaji* (pronounced Bah'-bah-jee), which is ancient Aryan for "revered father". His close disciples refer to him as *Kriya Babaji* or *Babaji Nagaraj.*

Babaji Nagaraj's Mission

Babaji Nagaraj's mission is to preserve, clarify, and make the ancient science of accelerated evolution available to those who have the capacity to use it. This is an especially important mission because of our solar system's entry into the descending galactic Kali Yuga which is retarding the natural evolution of all humanity. He works in a number of ways, sometimes in person, but usually through his students. He trains those who have the capacity to accelerate their own evolution, and these, in turn, are able to serve with him in the great struggle to advance the evolution of the whole earth.

He has written no books, since the written word is so subject to misinterpretation in this age of ignorance (those of us who have written can testify to the astounding misinterpretations and ridiculous extrapolations which are given to even the simplest of written ideas). Instead, the great Siddha has synthesized the ancient science into 144 essential techniques, which he calls *Kriyas* (pronounced Kree'-yah, which means "rite" or "ritual"), and which constitute a comprehensive training program to rapidly accelerate human evolution. (These techniques are a form of Tantra. The words Kriya and Tantra have almost the same meaning. Since Tantra had become almost completely

identified with sexual rituals during the dark ages, Babaji Nagaraj called his techniques Kriya.)

Kriya is not meant to become a new religion, and Babaji Nagaraj does not want a religion built around him. He prefers to remain in the background while his advanced students teach Kriya to all who have the capacity, regardless of religious preference, if any. He wants some form of Kriya to be practiced in a number of different social and religious circles so that there will be a much greater effect on the general upward evolution of humanity.

Kriya Returns to its Aryan Heirs

By the 20th century, the equinoctial Kali Yuga was long past, and human intellect had advanced enough for the ancient science to be introduced to its Aryan heirs. The great Siddha had arranged for a variation of Kriya to reach the west early in his century.

n 1861, Babaji Nagaraj initiated a Bengali Brahmin house-holder, Lahiri Mahasaya (pronounced Lah'-hree Mah-hah'-shaye) into Kriya, and directed him to teach it to others in northern India. Lahiri Mahasaya practiced Kriya for many rears and attained a very advanced level of evolution. He synthesized the original Kriya Kundalini Pranayama tech-nique (the 19th Kriya) into several, somewhat different Kun-ialini Pranayama techniques which he called "Kriya Yoga" and taught in a series of progressive initiations. We should note here that the original Kriya Kundalini Pranayama tech-nique has many possible ramifications, and a Kriya master like Lahiri Mahasaya may

wish to adapt it to the particular evolu-ionary level of his students. In fact, Lahiri Mahasaya taught iifferent variations of his Kriya techniques to different stu-ients, including a different variation to each of his two sons, given though different from the original form, Lahiri Mahasaya's Kriya techniques are definitely very powerful. Several of his lisciples attained a very high level of evolution through Kriya practice, and they became famous teachers with students of heir own.

One of Lahiri Mahasaya's most advanced students was an-other Bengali, Sriyukteswar (pronounced Shree-yook-tesh'-vahr). In 1894, Babaji Nagaraj met with Sriyukteswar and told him that he would send him a special student to be trained to each Lahiri Mahasaya's Kriya Yoga in America and Europe, this was yet another Bengali, Paramhansa Yogananda (pro-nounced Pahr-ahm-hahn'-sah Yoh-gah-nahn'-dah), who, after everal years of intense training by Sriyukteswar, attained a very advanced level of evolution. In 1920, Babaji Nagaraj personally asked Yogananda to go on a special mission for him —to go to live in the United States and teach Lahiri Mahasaya's Kriya Yoga to the Aryan heirs of the ancient science of accelerated evolution.

Yogananda had an extremely difficult task. America of the 1920s, 30s, and 40s was steeped in fundamental Christianity— often intolerant and inflexible, and sometimes even dangerous when defied. But the very magnetism generated by his advanced state of evolution assured an astounding success. Yogananda traveled across the country, filling lecture halls with enthusiastic audiences. But there were also efforts to stop him. On one occasion, a

group of Christian ministers hired a gunman to kill Yogananda. But the assassin was completely unable to carry out his task. When he approached Yogananda, he dropped his pistol and ran away. On another occasion, the owners of slum tenements, irate at Yogananda after he dared to publicly denounced them, also hired assassins. But this attempt failed in a similar manner. Yogananda had evolved beyond the power of anyone to do him harm.

In order to make Kriya as palatable as possible for Christianized Americans, Babaji Nagaraj instructed Yogananda to further simplify and Christianize Lahiri Mahasaya's Kriya Yoga. But in spite of the simplification, the techniques are still very powerful, and many of his students attained advanced states of evolution. To help accomplish his difficult mission, Yogananda founded an organization based in Los Angeles, *Self-Realization Fellowship,* which publishes his books and teaches his Kriya Yoga techniques to students all around the world. Yogananda remained in the United States, training students, for over 30 years. In 1946 he wrote his famous and very readable *Autobiography of a Yogi,* which was the first public reference to Babaji Nagaraj (whom he called "Mahavatar Babaji"). In 1952, Yogananda announced to his close disciples that he had completed his mission for Babaji Nagaraj, and that he would be leaving this world shortly. At the end of a public speech in Los Angeles, he slumped quietly to the floor as he withdrew the life energy from his physical body. The authorises conveniently pronounced him "dead of a heart attack", the incident became even more astounding when officials at Forest Lawn Cemetery

announced that Yogananda's body showed no signs of decomposition, apparently in a phenomenal state of incorruptibility.

Self-Realization Fellowship still produces Yogananda's books and gives instruction in his Kriya Yoga. Unfortunately, they lave become a church, and since their main market is among he new age group, they present Yogananda as a somewhat effeminate and politically-correct, new ager, which is consider-ably different than he actually was.

Yogananda was a close friend of Luther Burbank, a supporter of the human eugenics movement popular in those days. He was also a supporter of Burbank's close friend, Henry Ford, who was outspoken about the power of international Jewry, Yogananda was scathing about Roosevelt and his "New Deal" policies, predicting that they would damage the country in the future. Moreover, Yogananda did not see Adolf Hitler as the incarnation of evil which he is painted as today. While visiting Germany in 1936, he requested an interview with the German leader, confiding to his close disciples that if he could see Hitler, he might be able to prevent the coming war. However, Hitler was not available at that time and Yogananda's schedule did lot permit the possibility of a later meeting. He later confided hat he realized that he was not supposed to interfere in this natter. As disagreeable as the future was to be, it had to be so. His own mission was otherwise. After his return to the United States, he told his students that "selfish politicians are pushing America into war". He admired and supported Charles Lindbergh and Senator Taft, and he

supported the America First Movement which was trying to prevent Roosevelt from involving this country in a needless war with Germany. When he Roosevelt administration finally manipulated Japan into attacking, he used his powers, which were considerable, to keep his students and their families from having to be involved in the fighting. After the war, he publicly exhorted Americans to "Turn in Communists! You have no idea what they are trying to do to your country!" In stark contrast to his opposition to World War II, he called the Korean War "a holy war against the forces of evil".

Yogananda asserted that the future social order would be what he termed "spiritual socialism", which he defined as people of like spiritual values living together on their own land in small, rural, cooperative communities. He called for people to form such communities now, in order to escape the future social chaos and collapse which he foresaw. He told one of his disciples, who was from Boston, that within a hundred years all of the people in Boston would be dark-complected. Clearly, Yogananda foresaw the multi-cultural trend of the country, and the massive problems it would generate.

But Yogananda realized that anything at odds with the coming political-correctness would restrict the spread of his Kriya Yoga, and keep it from many who could use it not only for their own benefit, but for that of all humanity. It was not his mission to combat political degeneracy, but to see to it that the Kriya techniques were available on a wide scale. And so, he instructed his disciples to edit his *Autobiography of a Yogi* and other writings to make them as

acceptable as possible to prevailing public attitudes. This, of course, gives a somewhat distorted picture of Yogananda and his teachings. But in spite of the editing, we highly recommend Yogananda's *Autobiography of a Yogi.* This is a fascinating book which gives a clear view of the awesome power and abilities inherent in Kriya practice.

Today, there are others from the lineage of Lahiri Mahasaya, Sriyukteswar, and Yogananda who are teaching variations of Lahiri Mahasaya's Kriya Yoga in the United States and Europe. Some of these forms are Christianized, while others are very traditional. Some even seem to be locked in a 19th century Bengali time warp. But now, as we are advancing even farther nto the Dwapara Yuga, Babaji Nagaraj has opened another oath, one which offers training in his original 144 Kriyas.

Shortly after Yogananda's mission had ended, Babaji Nagaraj summoned his Tamil disciple, S. A. Ramaiah, to Badrinath, where he trained him in the original 144 Kriyas. After six nonths of training at Babaji Nagaraj's Ashram, Ramaiah re-;urned to his home in southern India and began giving intensive training to a small number of students. Over the years he ourneyed to the United States and trained a few students here as well. One of his American students, a young man from Los Angeles known today as Marshall Govindan, received intensive training for 18 years, and then settled in Canada with his French-Canadian wife. In December of 1988, Babaji Nagaraj asked Govindan to begin teaching the original 144 Kriyas in North American and Europe. And so, beginning in 1989, the original 144 Kriyas were made available in this country. Like Ramaiah,

Marshall Govindan calls his training *Babaji's Kriya Yoga* to distinguish it from the Lahiri Mahasaya and Yoga-nanda variations already available.

Arya Kriya

In this country, the various Kriya paths are tailored to appeal to their largest (and perhaps their only) market, the new age crowd. But the Great Siddha certainly does not want access to Kriya to be so limited. It is critical that we make up for the 400 years of evolution in which we are behind, and to do that will require many more idealists to begin raising their evolutionary level. Babaji Nagaraj wants there to be a Kriya path to appeal to any sincere idealist who has the capacity to make use of it. His new channel is for idealists among the small and little-known groups of Odinists, Aryanists, and National Socialists, this Kriya training is from an Aryan perspective, and is called simply: *Arya Kriya.*

The Path of Kriya

Kriya is not a religion. It is a comprehensive training program to accelerate human evolution, so that one can realize and experience the infinite consciousness, or "God", in the context of any religion -- or none at all.

Kriya techniques accelerate human evolution by concentrating Pranic energy in the brain. The physical body is like a battery. We are born with a great concentration of Pranic energy which is stored in an energy center near the

base of the spine. This energy supply is somewhat recharged through the intake of natural energy sources: air, water, food, and sleep. For many years we abound with energy. But usually after we enter middle age the energy charge begins to be depleted. As we grow older we have less and less energy, and the body becomes weaker, begins to deteriorate, and becomes more subject to diseases and injury. Finally, when the energy is exhausted or very weak, we die.

Unlike lower life forms, the human body consists not only of the brain and spinal column, but of a number of developed Pranic energy centers, called Chakras (pronounced Chahk'-rah, which means "wheel"), which function as storage areas and switching stations to direct the energy throughout the body. These Pranic centers, and the Pranic energy channels which connect them, are utilized in acupuncture and in the control of the *Ki* or *Chi* in oriental martial arts. The seven largest of these Pranic energy centers lie along the spinal column and direct this energy as needed or desired to various parts of the body and the senses.

These seven Pranic energy centers along the spine are known as *The Highway to the Infinite.* When these energy centers are stimulated by the psycho-physiological techniques of Kriya, the Pranic energy is redirected away from the sensory organs, up through these energy centers into the brain. When Pranic energy is sufficiently concentrated in the brain, superconsciousness is attained and human evolution is advanced.

Kriya is an integrated series of techniques which are grouped into five major categories:

Asana Kriya

There are 18 essential physical exercises which are designed to completely eliminate illness and the infirmities of old age. These relax and rejuvenate the muscles and tendons, massage the internal organs and glands, and most important, they stimulate and strengthen all of the important Chakras, or Pranic energy centers. This eliminates blockages and permits the transmission of increasing amounts of Pranic energy, keeps the body free from impurities, functional disorders, and diseases, and advances evolution. These exercises are called *Asana Kriyas* (pronounced Ah'-shah-nah, which means "position"). They are similar to some of today's Hatha Yoga postures, but the Asana Kriyas are far more dynamic and powerful.

Kriya Kundalini Pranayama

Kriya Kundalini Pranayama (pronounced Koon-dah-lee'-nee Prah-nah-yahm'-ah, which means control of Kundalini, the concentration of Pranic energy stored in the energy center near the base of the spine) is a powerful psycho-physiological technique which is the very heart of Kriya. This technique consciously directs Pranic energy up and down the Pranic energy channels of the spine, stimulates all the Pranic energy centers along the spine, and moves the Kundalini energy up through these energy centers and into the brain. This concentrates enough Pranic energy at the brain to bring about superconsciousness and to accelerate evolution. In addition, this technique slows down the

breath and heart beat, which relaxes these organs and increases the natural length of human life.

Dhyana Kriya

Dhyana Kriyas (pronounced Dee-yah'-nah, which means control of the mind) train the individual to control mental restlessness and to awaken the latent higher faculties of the mind.

Another important purpose of Dhyana Kriya is to cleanse the subconscious mind. The subconscious mind carries a great deal of hidden mental baggage (fears, suppressed desires, likes and dislikes) which control our character, influence our decisions, and cause mistakes and misunderstandings.

Kriya Mantras

The Siddhas realized that sound was a powerful force which could be utilized in many beneficial ways. From their superconscious awareness, they observed that certain tones can affect our mental faculties or stimulate various Pranic energy centers. They called these tones or sounds *Mantras* (pronounced Mahn'-trah, which means "mind protector"). There are Mantras which can change one's consciousness, protect one from negative influences, cleanse subconscious emotions, heal various physical maladies, and even cause damage or kill. Babaji Nagaraj has developed powerful Kriya Mantras which change one's consciousness from ego-centered to spiritualcentered. Ultimately, the Kriya Mantra

itself completely replaces the individual's self-centeredness, and cleanses the subconscious mind of all harmful emotional detritus.

Bhakti

When superconsciousness is attained (Pranic energy is concentrated in the higher Pranic energy centers), one can completely experience—feel, see, hear, and smell—the infinite consciousness of which even the all-pervading Pranic energy is only a manifestation. The actual perception of this infinite consciousness is an intense, almost overwhelming, feeling of neverending, ecstatic joy. The ancient Aryan word for this feeling is *Bhakti* (pronoimced Bahk'-tee). But some degree of Bhakti can be experienced even before superconsciousness is attained. Certain spiritual activities or associations can temporarily concentrate enough Pranic energy in the higher centers to bring about an experience of Bhakti. This can happen during fellowship with other Kriya initiates, such as during Kriya retreats or group Kriya practice. It is not uncommon while chanting tantric songs, and especially during Mantra Yagnas (group chanting of Mantras around a fire). The more often that Bhakti is experienced, the longer the Pranic energy will remain in the higher centers (especially in conjunction with the daily practice of Kriya techniques), and the more rapidly evolution will advance. An important part of the Kriya path is for the Kriya initiate to experience Bhakti through such activities and asso-ciations as often as possible.

Other Aspects of Kriya

• Babaji Nagaraj also recommends that each Kriya initiate perform serviceful work to help raise the evolution of humanity and bring the planet back into harmony with the immutable laws of Nature. The type of work, of course, varies with the natural abilities or desires of the individual. Daily practice of Kriya dramatically increases one's abilities, and so he combination of Kriya practice and serviceful work not only advances the individual, but his or her circle of influence as well.

• Although Babaji Nagaraj clearly qualifies as a Guru in he original sense of the word, he requires no Guru-disciple elationship from students of Kriya. He is perfectly content to emain in the background, and he encourages students to focus on any appealing spiritual icon. He has no desire to be the enter of anyone's attention. His only concern is the upward volution of this earth.

• Kriya is not limited to the young. Kriya practice may be started at any age so long as due caution is used with some of the physical exercises. Also, even ill and infirm individuals have used Kriya to heal themselves and then progress. Even a little practice of Kriya is amazingly beneficial.

• Kriya does not encourage renunciation of involvement in the world, but rather stresses the individual's duty to make contributions to the welfare and higher evolution of humanity.

• Kriya encourages family life and having a life partner with whom to advance on the path.

• Kriya does not denigrate the physical body. The proper care of the physical body is very important to achieving higher levels of consciousness.

• The ultimate goal of Kriya is not the transformation of the individual, but the transformation of the world.

Arya Kriya Initiation

Initiation into Arya Kriya is offered through our written training course, which is designed to be studied and practiced in the privacy of your own home. We offer three progressive levels of initiation.

The first level initiation covers purification of body and mind, the 18 essential *Asana Kriyas,* and *Hong Sau,* an ancient Aryan psycho-physiological technique to develop concentration and control Pranic energy.

The second level initiation is the very heart of Arya Kriya, the *Kundalini Pranayama* technique, which accelerates human evolution and extends the normal span of human life.

The third level of initiation is a series of *Dhyana* techniques to develop the mental faculties.

Arya Kriya initiates at all levels receive *Arya,* our monthly newsletter which provides additional information and training and serves to network our circle of initiates.

About the Author

For the interest of the reader, I have included some details about my own life, experiences, and training.

I was born in California in 1946. My first real spiritual training was at the age of 16, when I received training in Shotokan Karate (which was far less commercialized at that time) under the great master, Hiditaka Nishiyama. This gave me an understanding of the necessity of, and some good training in, discipline and will — something which I would soon sorely need just to survive.

After the completion of high school I joined the Army and was assigned to a reconnaissance platoon of the 101st Airborne Division. Within a year, my unit was sent to Vietnam where I spent two years in combat. My experiences there were pretty traumatic, and to this day I recognize the great effect which they had on me. My view of life went through a sobering transition in those steaming, insect-ridden jungles of Vietnam. All around me was pain, disease, death, and disfigurement. More fortunate than many, I left Vietnam with only minor damage. I returned embittered, confused, and thirsting for truth.

The transition back into American society of the late 1960s was not an easy one for me. I had no interest in the status quo, and with some exasperation I watched the flowering of the drugculture. The jungles had taught me the speciousness of politics and politicians. I knew that truth must be sought elsewhere. I began a spiritual search. Having rejected Christianity long ago, I browsed through occult and new age literature, but found little of interest or of

value. I first focused on Edgar Cayce, an astounding American psychic famous for his psychically prescribed medical treatments which were tried and proven. His spiritual view was fairly Christianized, but with very strong east Indian overtones. But what fascinated me most was his assertion that in the prehistoric past there were civilizations on the earth that were far more advanced than those today. The details he gave on this went far to explain a great many historical mysteries, and I began to perceive the reasons for the chaos around the world today.

But the most influential book I ever read was Yogananda's *Autobiography of a Yogi.* Although also somewhat Christianized and from a Bengali perception, the information therein opened up vast new vistas for me. It all seemed strangely familiar to me, like something forgotten from ages long past. But the one thing in the book that most transfixed me was a drawing of one who, unlike the others illustrated, was clearly not a Bengali. This was the great master who Yogananda called *Mahavatar Babaji.* I was drawn to him immediately.

I received training in Kriya Yoga from Yogananda's Self Realization Fellowship. I was fortunate to be living near one of their centers, and so I regularly attended group practice of the Kriya techniques. It wasn't long before I noticed that the psychophysiological techniques were having an effect on me. By this time I had entered college on the GI Bill. I had never been much of a scholar, which was amply reflected by my high school grades. But I found that after a year of more of Kriya practice my abilities had greatly increased. Unless

required, I did little or no homework and rarely studied for a test. Yet I remained on the Dean's List throughout college.

By the time I finished college, I was tired of the degeneracy and chaos of the city, and I longed for more training in the Kriyas. I moved to a small intentional community in northern California which was founded by one of Yogananda's direct disciples. He had not only received training directly from Yogananda, but had spent some time in India with disciples of Lahiri Mahasaya. He was a fountainhead of knowledge and information, and very articulate as well. He foresaw the importance of Yogananda's cooperative communities, and he realized that it was his mission to fulfill that vision. Today, his intentional community is probably the largest and most successful in the world.

From this disciple, I learned a great deal more about Yogananda and Lahiri Mahasaya's Kriya techniques, and I noticeably advanced on the path. However, I was somewhat disconcerted that even here, just as with Self Realization Fellowship, "Mahavatar Babaji" was kept in the background, as something of an enigma. No details of his life or mission, other than what was described in *Autobiography of a Yogi,* were known, and he was treated somewhat as a legend. I have since learned that the Great Siddha wished it to be this way, and had instructed Yogananda to keep him in the background. He wanted no religion built aroimd him. Later on, he would come to his own.

After a while I moved to a remote, secluded spot in the forest, where I lived with my family in a simple canvas Tipi

for more than five years. This primitive life-style did much to strengthen my Kriya practice. More and more I attuned myself to the Great Siddha, and my awareness and perception increased. However, I was aware that something was missing. I was certainly not a Christian, but neither was I a Hindu nor an American Indian. Yogananda had said that he had not come here to make Hindus out of Americans, but that his Kriya Yoga would enable everyone to come to spiritual realization in their own native religion. Thinking in terms of Christianity being my native religion, Yogananda's assertion sent cold shivers down my spine.

But the truth is not hard to find. It took only a little research for me to discover that the originators of Kriya were of the same blood as myself. In ancient times, Aryans, men and women of fair skin and hair, had built a great civilization in what is now northern India, and it was they who developed the powerful Kriya techniques. Finally, I understood fully the truth of Yogananda's words. Kriya is actually our own heritage, and Yogananda had simply brought it back to us.

At about that time, I also became involved with the revival of the pre-Christian religion of northern Europe, Odinism or Asatru. I immediately recognized that the Kriya path of accelerated evolution was what was symbolized by the allegories of Wotan, Thor, Yggdrasil, etc. I realized that the hand of the Great Siddha had carefully guided me to an awakening undreamed of. Kriya was my own spiritual heritage from both the east and the west.

As my Kriya practice became stronger and more focused, I discerned that Babaji Nagaraj was drawing me nearer to

him and guiding me to take part in the great struggle against the dark age forces. After I was initiated into the original form of Kriya Kundalini Pranayama, and into all of the other 144 Kriyas, he inspired me to open this new Kriya path, Arya Kriya, especially for Aryanists, Odinists, National Socialists, and other true heirs to the ancient Aryan science of accelerated evolution (who would understandably miss its significance if adorned with new age or east Indian trappings).

Please note: I am not a Siddha. I am just a pilgrim on the Kriya path and my life is dedicated to the great struggle. But I have witnessed many awesome transformations and events, and I have directly experienced the great power of this ancient Aryan science. I would never, ever, even consider leaving the path. Moreover, I am not a wordsmith by any stretch of the imagination, and in fact, I do not even like to write. But for whatever reasons, I have been selected to write this information down and to distribute it to other sincere seekers. This I do as a sacred duty and as serviceful work on the Kriya path. But I must point out that all credit should be given strictly to Babaji Nagaraj. Any errors or omissions are my responsibility.

—Jost

Postscript: the Origin of Aryans

A number of scholars assert that Aryans originated somewhere n central Asia, and then immigrated both westward toward ran and Europe and eastward into what is now India. But here are others who contend that Aryans originated in Europe, and from there immigrated eastward into the middle east and Asia. However, these theories are all based on evidence which dates from time periods of around 2000 to 4000 B.C., which was left from the migrations of some Aryan tribes during the early part of the last descending dark age.

But astrological references in the earliest of written records confirm that the time period of Aryavarta was long before this, its origin was at least 15,000 B.C., and it endured until its predictable disintegration when the earth's equinoctial cycle entered the dark ages.

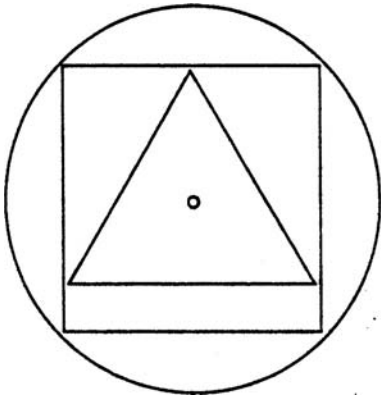
The evidence of advanced civilizations such as Aryavarta is ignored or suppressed because the research, evaluations and conclusions of today's scientists are affected by their own social, religious, and political orientation, and their environ-ment in today's industrial-agricultural civilization — a civilisation based on the very dark age cultures and civilizations on which their investigations are focused. For the most part, their strong intellectual and scholastic identities do not allow them to conceive of a civilization where matter is not only recognized as energy, but also manipulated as such. Few seem to be able to conceive of a civilization beyond the need for written records, roads, wheels, machinery, agriculture, or apartment complexes, yet the records are there.

The earth abounds with historical impossibilities such as, for example, the pre-historicmegalithic structures in South America and many others throughout the world)—structures made of huge stones weighing hundreds of tons, transported from distant quarries without the use of roads, wheels, or any other means necessary to do the same today, and erected at great heights, fitted together, often at completely random angles, with astounding accuracy (accomplishments which would be extremely difficult—and some impossible—with the technology available today). Unable, or unwilling, to conceive of such advanced civilizations, most investigators continue to base their theories on easily explainable artifacts left from the dark ages. And so, until scientists focus their investigations much further back in time, the true origin of Aryans remains unknown.

Babaji Nagaraj

To Babaji Nagaraj, who has guided me in writing this booklet, as he has guided me all through life.

— Jost

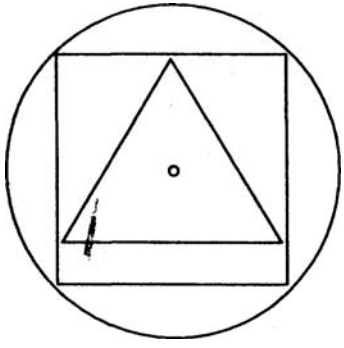


The Yantra of Babaji Nagaraj

The Yantra is a geometric symbol which represents the mission of the great Siddha. it is in many ways like his signature, and in fact, he uses it as such when writing to his advanced disciples.

For those who realise that to change this world,
you must first change yourself!

Aryan Cosmology and the Science of Mantras



Aryan Cosmology and the Science of Mantras

Introduction	127
Part 1: Aryan Cosmology	131
The Infinite Consciousness	131
Time, Space, and the Idea of Particles	131
The Ideational Universe	132
The Energie Universe	133
The Physical Universe	135
The Earth	137
Cycles of Physical Embodiment	138
Part 2: The Principles of Cause and Effect	141
Karma	141
Chitta Vritti	141
Ramifications of Karma	144
Mental Attitudes	144
Karmic Implications of War	145
Desire for Atonement	146
Group Karma	146
Care of our Physical Bodies	148
Part 3: The Science of Mantras	150
Mantras	150
Bija Mantras	150
Aryabhasha: the Language of Mantras	151
Sattvic Mantras	152
Rajasic Mantras	154
Tamasic Mantras	155

Mantra Initiation 155
Techniques for Establishing your Mantra 159
Transmission of Mantras 161
The Mantras 166
The Gayatri Mantra 166
The Shiva Mantra 168
The Maha Mrtyunjaya Mantra 169
The Rama Mantra 171
Babaji Nagaraj's Mantra 171
Some Notable Past Lives 172

Introduction

Thousands of years ago, our Aryan Forefathers developed a civilization in the foothills of the Himalayan mountains known as *Aryavarta.* This civilization was far more advanced than anything conceivable today. They had advanced beyond the need for industrialization, agriculture, or even instrumentation, and they lived in harmony with the natural order. But the greatest of their achievements was the perfection of an extraordinary science by which human evolution could be accelerated to the most advanced levels. The history and details of this science are discussed in my booklet, *The Aryan Science of Accelerated Evolution.*

I was initiated into the techniques of this ancient science in 1970, and I have practiced them daily ever since. I can testify that over the years I have experienced health and vitality, a steady purification of my values and character, and a dramatic expansion of my awareness and intuitive faculties. But there was more to come. A few years ago, I was initiated into another aspect of the Aryavartan science, one which added exponentially to the growth of my awareness and my personal power: the science of Mantras.

Mantras are just simple invocations, a few words with little or sometimes no meaning at all. New agers and east Indian savants have always claimed that these invocations had miraculous powers of healing, renovation of character, protection, and personal power. I had always been skeptical of these claims, but since my initiation into Mantras and some years of experience and observation of their effect on myself and others, I am skeptical no longer. I now fully realize the awesome possibilities of this science, not only for

individuals and their families and friends, but most of all for its potential to help bring order and harmony to this present age of chaos and degeneration. This is the primary reason I have written this booklet.

To adequately explain the science of Mantras, it is necessary to cover three different, but closely related, subjects, and I have divided this booklet into three parts accordingly. The first part covers ancient Aryan cosmology. Our Aryan Forefathers were able to develop this science only because their advanced level of evolution allowed them to completely realize the origin and true nature of humankind, the earth, and indeed the whole universe - a cosmology which dwarfs the investigations, theories, and understanding of today's scientists.

The second part of this booklet covers the principles of cause and effect which seem to rule our destiny. Our Aryan Forefathers realized that every human condition, whether fame, beauty, health, and fortune, or disease, disaster, ugliness, and misfortune, was not just chance, but always an exact principle of cause and effect. It was to take charge of their own destiny in this unpredictable world that our Forefathers developed the science of Mantras.

These are both large, complicated subjects, and in order to explain them as simply and concisely, yet as comprehensibly, as possible, I have omitted many minor aspects which are not necessary to understanding the science of Mantras.

The third part covers the actual science of Mantras, and with this I have been as comprehensive as I could. However,

one aspect which I did not cover is the subject of *Yantras,* which are geometrical diagrams inscribed on various materials for use with certain Bija Mantras. This is a fascinating subject, but it is not at all necessary to the use of Mantras, and I am not sufficiently familiar with it to include it here.

The reader may notice that many of the terms and concepts in this booklet are similar, or the same as, those of today's east Indian religions. I want to emphasize that what is presented here is neither a form of east Indian religion nor a synthesis of the old Vedic religion. These are all original Aryan concepts which were realized at a time of much higher human evolution, and long before the idea of religions (a product of the dark ages) came into existence. Our Aryan Forefathers viewed all these concepts just as we view the concepts of today's astronomy and physics: as scientific facts. However, as the earth entered the dark ages and human intellect waned, it became necessary to preserve the science for the future, and so it was written down in allegorical form in what became the Vedas, Upanishads, Agamas, Puranas, etc. But at that point, a priesthood took over, Vedic religion was born, and, of course, everything went down hill from there. Since east Indian religions are based on the old Vedic religion, and Vedic religion is based on allegories of the ancient science of accelerated evolution, it is no surprise that there are many terms and concepts in common.

The language of our Aryan Forefathers was called *Aryabhasha,* and since this language is part and parcel of the science of Mantras, there are, of course, a number of

Aryabhashan words in the text of this booklet. I have transliterated Aryabhashan words as simply as possible considering the complex Aryabhashan alphabet. To indicate the approximate pronunciation and accented syllables, I have given a phonetic spelling in parentheses after the Aryabhashan word. The Aryabhashan vowels and consonants which differ from English are pronounced as follows: short a = u as in *but* (written phonetically as a); long a = a as *in father* (written phonetically as ah); e = a in made (written phonetically as e); short i = i in machine (written phonetically as i); long i = i in *machine* (written phonetically as ee); o = in *rope* (written phonetically as o); short u = u in *put* (written phonetically as u); long u = u in *prudence* (written phonetically as oo); ai or ay = ai in *aisle* (written phonetically as ay); c = ch in *choose;* g = g in *gong;* v or w = v in *Viking*. Examples: *Aryavarta* (Ahr'-ya-vahr'-ta); Aryabhasha (Ahr'-ya-bah'-sha); Yantra (Yahn'-tra). Translation of Aryabhasan into English can be somewhat subjective. Five different scholars may very well translate the same phrase five different ways. I have translated the words and Mantras as simply as I could to reflect their meanings.

– Jost

Part 1 – Aryan Cosmology

The Infinite Consciousness

Our Aryan Forefathers declared that everything that exists, mankind, the earth, the universe, and countless other dimensions beyond physical matter, are in reality nothing more than various manifestations of one great, unending sea of pure consciousness. This consciousness is without beginning or end, and it is the origin and true nature of everything that exists. Everything is simply a manifestation of this infinite consciousness, just as waves and bubbles are merely a manifestation of the ocean.

Our Aryan Forefathers called this great Infinite Consciousness, *Sat* (Saht'), which means eternal truth. Like virtually everything in existence, the Infinite Consciousness has polarity, that is, it consists of a negative force, or force of repulsion, and a positive force, or force of attraction. The repulsion force is called *Shakti* (Shahk'-tee), which means force or power, or *Ananda* (Ah-nahn'-da), which means eternal, ecstatic joy, and the attraction force is called *Chit* (Cheef), which means consciousness of feeling. Sat, Chit, and Shakti/Ananda, are the nature of the Infinite Consciousness: Eternal truth, Consciousness, and force or power.

Time, Space, and the Idea of Particles

The actions of repulsion (Shakti) and attraction (Chit) produce a peculiar, subtle vibration, which is called *Pranava*

(Prah'-nah-va). This vibration of Prana va brings forth the idea of change in that in which there is no change (in Sat, the Infinite Consciousness). This is called *Kala* (Kah'-la), which means time. Pranava also brings forth the idea of division in that in which there is no division (in Sat, the Infinite Consciousness). This is called *Desa* (De'-sa), which means space. The ensuing effect of Kala and Desa (the ideas of time and space) is the idea of particles. This is called *Anu* (Ah'-noo), which means atom (not the physical atom, but the idea of particles). En masse, Anu is called *Maya,* (May'-ya), which means delusion, as Anu is really nothing more than ideas in the Infinite Consciousness, which obscure its true reality.

Under the influence of Chit, the force of attraction, Anu is polarized. The polarized Anu forms *Chitta* (Chee'-ta), the consciousness of feeling at one pole, and *Ahamkara* (Ah'-hahm-kahr'-a), the idea of separate existence, at the other pole. The consciousness of feeling and the idea of separate existence bring about will and desires.

The Ideational Universe

Our Aryan Forefathers called the sphere, or realm, of the polarized Anu, *Swarloka* (Svahr'-lo-ka). This is the Ideational Universe, a universe which consists only of pure ideas. It is far more vast than the physical cosmos, and it is the fusion point between mind and matter. It is also known as the Causal universe because the modifications of the Infinite consciousness there (Kala, Desa, and Anu) are nothing but pure consciousness in the form of ideas, and

these ideas are the basis (or cause) of all further modifications.

One particular point within the Ideational Universe with its own idea of separate existence and its own particular desires to create and experience becomes (manifests) an Ideational Being. By the force of its will, the desires of an Ideational Being are manifested into ideas. In this manner, the Ideational Universe is manifested and adorned with galaxies, stars, planets, etc., all in the form of pure ideas.

Ideational Beings have desires only for the manifestation of pure ideas. The bodies of Ideational Beings can be identified only as points within the Ideational Universe surrounded by their various idea manifestations. These Beings remain in the Ideational Universe as long as they wish. When all of their desires have been fulfilled, they merge back into the Infinite Consciousness, discarding the idea separate existence, but retaining all the memories of their ideational experiences. Anytime they wish, they may return to the Ideational Universe and manifest new idea desires. But some Ideational Beings foster desires that lead them beyond the sphere of pure ideas. These desires bring them into another universe, one which consists of pure Pranic energy.

The Energie Universe

The action of Chit, the force of attraction, on the polarized Anu produces five types of subtle energies, all of which have a positive, negative, and neutral attribute. These subtle energies and their attributes constitute all the various

forms of Pranic energy. Like the polarized Anu, from which they come, the Pranic energies are also possessed of polarity, which generates a strong force of attraction between Pranic energy of like attributes. Through this force of attraction of like attributes, Pranic energies of like attributes concentrate, and this produces further modifications of the Infinite Consciousness: a universe of pure Pranic energy.

Our Aryan Forefathers called the universe of Pranic energy *Bhuvarloka* (Boo'-vahr-lo'-ka). The Energie Universe is also many times more vast than the Physical Universe. It is often referred to as the Astral (shining) Universe because it is so bright and colorful compared to the Physical Universe. The natural process of attraction of like attributes follows the patterns of the Ideational Universe and adorns the Energie Universe with galaxies, stars, planets, etc., all of pure Pranic energy.

Ideational Beings with energic desires are attracted to what ever realm of the Energic Universe which corresponds to their particular desires. There, they manifest bodies of Pranic energy which are also delineated by their own particular desires, thereby becoming Energic Beings. There are many different realms in the Energic Universe. They extend from realms with golden planets of indescribable beauty inhabited by noble, joyous Beings, to realms of dark, gloomy planets inhabited by loathsome, evil Beings. In between, there exists realms of every degree of beauty or wretchedness, all according to the particular desires of the inhabitants.

Most Energic Beings become so absorbed in their desires that they begin to identify completely with their energic

bodies and soon completely forget their origin in the Ideational Universe. Convinced that they are solely a Being of Pranic energy, they accumulate more and more desires for which they remain in the Energic Universe to fulfill. But when an Energic Being has finally fulfilled all of its desires, it remembers its ideational origin, dissolves its body of Pranic energy and returns to the Ideational Universe, where it fulfills any ideational desires. If there are no ideational desires, the Being discards the idea of separate existence and merges back into the Infinite Consciousness with all the memories of its energic and ideational experiences.

But some Energic Beings foster desires that lead them beyond the Energic Universe into the Physical Universe.

The Physical Universe

Following the natural force of attraction of like attributes, some Pranic energy concentrates into manifestations of protons and electrons, which, in turn, also through the force of attraction of like attributes, concentrate to form physical matter in the form of atoms. The same force of attraction of like attributes forms molecules from atoms, and then inorganic and organic compounds from molecules. Thus, the Physical Universe is manifested. Although much of the Physical Universe is perceivable through our five physical senses, it is really only a further modification of the Infinite Consciousness. Our Aryan Forefathers called the Physical Universe, *Bhuloka* (Boo'-lo-ka). It is adorned with galaxies, stars, planets, etc., which follow the patterns of the Ideational and Energic Universes.

Physical matter, being really nothing more than a modification of the Infinite Consciousness, begins to form a rudimentary consciousness of feeling when it is concentrated enough. By the attraction of like attributes, organic compounds concentrate to evolve into microscopic life forms, and then plants and animals. As the life form evolves, it develops greater and greater capacity for a more developed consciousness of feeling. When advanced enough, organs are developed for a subconscious mind. This is the normal evolutionary path for physical matter.

Like the Energie Universe, there are also many different realms in the physical Universe. There are solar systems and planets of every degree of beauty or darkness, each according to its distance from the energy concentration at the centers of the galaxies. Solar systems and planets near the galactic centers are affected by the tremendous concentration of energy there. The high concentration of energy forms planets of great beauty with an expansive natural order (Nature) which is balanced by a consciousness of cooperation. But solar systems and planets farther from the galactic centers are affected by their distance from the energy concentration. At the edges of the galaxies, the low energy forms dark planets which attract many noxious, ignoble, and aggressive creatures. The contractive natural order (Nature) on these planets is balanced by a heartless, cut-throat competition for survival.

Energic Beings with physical desires are attracted to the particular galaxy, solar system, and planet which correspond to their particular desires. Those which have mostly noble, selfless, desires are attracted to the higher planets near the

galactic center. Those with more selfish, ignoble desires are attracted to the darker planets further from the galactic center. In accordance with their desires, Energie Beings are attracted into the embryo of an existing physical life form and thereby become a physical Being. The life form they enter depends on their individual desires. It is possible, but very unlikely that any would enter into the embryos of plant or animal forms. They usually enter higher forms, such as humans on this planet or comparable forms in other parts of the universe, some higher, some lower, depending on their desires.

The Earth

Our earth is situated toward the outer edge of our galaxy, and it is, in fact, considered to be one of the darker, less advanced planets. As would be expected of a darker planet, the earth attracts lower energy forms which manifest as noxious creatures, such as germs, diseases, lice, ticks, fleas, mosquitoes, poisonous snakes, aggressive, flesh eating animals, etc., which are less common or completely unknown on planets nearer the galactic center. In order to accommodate lower energy forms, Nature on the Earth is balanced by a fairly brutal competition which we call survival of the fittest. But the Earth is not the darkest of planets. There are much darker planets even further away from the galactic center which are homes for far more noxious creatures. The Earth still attracts beauty, nobility, and cooperation, especially during the times when its orbit brings it nearer to the galactic center (Treta and Satya Yugas).

But Humans on this Earth have a special origin. Millennia ago, advanced Energie Beings altered and advanced the genetic patterns of some of the existing species of apes on this planet into human form to provide more advanced physical bodies which have the capacity for a conscious and superconscious mind. This was done so that Energie Beings could enter a sufficiently advanced physical form in order to experience the trials and tribulations of a darker planet and, learning by experience, advance their evolution more rapidly there than by basking around on an advanced planet of high energy. Different physical bodies were provided for Energie Beings with different desires. The races of humans are a visible manifestation of groups with different desires, values, and aspirations.

Cycles of Physical Embodiment

The manifestations of physical matter are far less stable than Pranic energy. Hence, the Physical Universe changes form through the course of time, that is, changes (deteriorates) back and forth from solids to liquids to gases, or, as in organic matter, appears to decay and die.

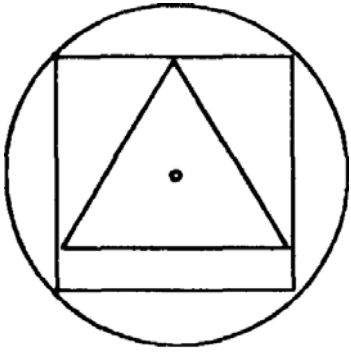
Unfortunately, like Beings in the Energie Universe, Beings in the Physical Universe usually become so completely identified with their physical desires that they forget their true nature. As they go about fulfilling their physical desires, they also create many new desires. Unlike an energic body, a physical body changes form: deteriorates and dies. But the energic body of the Being does not die. When the physical body dies, the Being usually remembers

that he or she is actually a Energic Being. The Being returns to the particular realm of the Energic Universe to which it is attracted by its energic desires.

However, most have accumulated many physical desires which will ultimately draw them right back to the Physical Universe. The Being is attracted to and drawn into a physical embryo which has the proper genetic pattern, and which is conceived in the proper physical circumstances (during the proper Yuga, associated with former family or friends, and other circumstances which coincide with its own evolutionary level and at least some of its particular desires).

The Being soon becomes identified completely with this new physical body (once again forgetting its energic nature) and fulfills as many of its physical desires as possible, and probably accumulates a number of new desires. When the physical body dies, it again becomes aware of its energic nature and returns to the Energic universe until drawn again into the physical Universe by its unfulfilled physical desires.

The cycles of physical embodiment, which are also called reincarnation, are repeated over and over until all physical desires are fulfilled. Then the Being may leave the Physical Universe forever and remain in the Energic Universe (with the memory of all its physical experiences) to fulfill desires in those realms. The Being goes on to the Ideational Universe after fulfilling all its energic desires, and then, in turn, into the Infinite Consciousness after fulfilling its ideational desires.



Part 2 – The Principles of Cause and Effect

Karma

Cycles of embodiment, or reincarnation, are a consequence of what our Aryan Forefathers called Karma (Kahr'-ma), which simply means action. Nowadays many east Indian religionists and a gaggle of new agers refer to it as "the law of Karma", but Karma is not a law at all. It is the natural effect of (or action caused by) desires we had in the past, either in this life or some past life. Karma is an effect of either physical actions performed with the desire for results, or mental actions such as thoughts, moods, or emotions.

Chitta Vritti

Since we are all merely manifestations of one great Infinite Consciousness, our true nature is beyond all relative concepts of time and space. Therefore, every single desire we ever have, large or small, good or bad, transcends time and space and will, sooner or later, be fulfilled (or otherwise neutralized). Each desire we have actually produces a modification in the Infinite Consciousness. Our Aryan Forefathers called these desire-modifications *Chitta Vritti* (Chee'-tah Vrif-tee), which means a vortex or whirlpool (Vritti) of a consciousness of feeling (Chitta). Every one of these Chitta Vritti, or vortexes of consciousness, which we manifest by our desires becomes part and parcel of our body (ideational, energic, and even physical through genetic

manifestations). Every single one of these Chitta Vritti remain with us until the desire which manifested them is fulfilled or until we neutralize them by manifesting an opposite Chitta Vritti, or vortex of consciousness, of equal or greater force.

The great Aryan Siddha Patanjali used the term Chitta Vritti in his *Yoga Sutras* to describe modifications of the subconscious mind which need to be cleansed before higher evolution can be attained. But there is much more to the term Chitta Vritti than just that. Although rarely termed as such, a Chitta Vritti is what is manifested for every single desire we ever have, including Energic and Ideational ones, right on back to the initial manifestation of Anu. The very idea of separate existence itself manifests a vortex of the consciousness of feeling, a Chitta Vritti within the Infinite Consciousness. In fact, our Ideational, Energic, and Physical bodies are nothing more than concentrations of various Chitta Vritti. Our bodies are literally made up of our own particular desires.

The Physical Universe is manifested by a process of the natural attraction and concentration of consciousness/energy of like attributes. This same natural attraction of like attributes also causes these Chitta Vritti in our bodies to attract other Chitta Vritti of like attributes. When the concentration of these Chitta Vritti of like attributes are great enough, they manifest energy which causes action. The action caused may be social, economic, or physical circumstances, relationships, physical or mental traits, or just about everything else we can imagine. This is why our lives so often seem to be prescribed by a destiny or fate.

What seems to be our fate is actually only the end result of the attraction and concentration of Chitta Vritti which are manifested by our own desires.

Our Aryan Forefathers realized that there were three basic types of Chitta Vritti, and that these three types correspond to our evolutionary progress. The type which produces very undesirable circumstances in our life and may retard our evolutionary progress they called Tamasic (Tah-mah'-sik), which means obstructing. This type is usually a reaction of very selfish past desires which, because of our self absorption, were completely unforeseen at the time. The type which expands our awareness and raises our evolutionary level they called Sattvic (Saht'-vik), which means expanding. By far the most common type is what they called Rajasic (Rah-jah'-sik), which means activating. This type simply reflects common everyday desires (past or present) which shape our present life but have only moderate effect on our evolutionary progression. There are also combinations of the basic types, Rajasic-Sattvic and Rajasic-Tamasic, which effect our evolutionary progression in various degrees, depending on the combination. Although all types of Chitta Vritti are considered collectively as Karma, they called the Sattvic type Dharma (Dahr'-mah), which means proper virtue. Our present situation in life is a result of the Karma and/ or Dharma which we have accrued in the past.

Ramifications of Karma

Obviously, there are many possible ramifications of Karma. The intricate variations and combinations of these Chitta Vritti make it very difficult to figure out the Karmic reasons for an individual's situation in life. There is no way I could present a comprehensive exposition in the space available here, but I will give some examples from which you can extrapolate possibilities.

Generally, such seemingly unpreventable things as birth defects, major illnesses, physical and mental weaknesses, severe accidents, sudden deaths, environments of cruel parents, violence, and poverty, etc. are usually the result of Tamasic Chitta Vritti which have attracted those circumstances. For example, if an individual constantly worries about physical illness or having an severe accident, Tamasic Chitta Vritti may be created which attract other Tamasic Chitta Vritti of like attributes which concentrate to manifest an energy which creates illnesses or accidents. If an individual is cruel to his or her children, Tamasic Chitta Vritti are created which may very well attract the individual to others who have Tamasic Chitta Vritti of like attributes: parents who are cruel to children.

Mental Attitudes

Our past mental attitudes can affect our environment and situation in this life. For example, those who had a lighthearted or joyful mental attitude in the past usually manifest Sattvic Chitta Vritti. This Sattvic Chitta Vritti will attract them to situations and the company of others who

have similar mental attitudes of joyousness and lightheartedness — and away from the situations and company of those who have dissimilar mental attitudes: negative (problem oriented), miserable, or hateful. In contrast, those who had negative (problem oriented), miserable, or hateful mental attitudes manifest Tamasic Chitta Vritti which will attract the situations and the company of others of such mental attitudes, and away from the lighthearted and joyful.

Karmic Implications of War

Since I served two tours in Vietnam, both in actual combat, I have a special interest in the Karmic implications of war. Those who are involved in war (or calamities) are usually attracted to it by Chitta Vritti created in their past. The actual physical actions of killing and destruction have far less to do with creating Chitta Vritti than the accompanying mental attitudes. Participation in war with the consciousness of duty and selfless service usually creates Sattvic Chitta Vritti (Dharma) which will neutralize further attraction to such violence and calamity. However, animosity for our enemies, in war or otherwise, creates Tamasic Chitta Vritti which will attract us to others with animosity (usually our enemies). This can keep us locked together with our enemies in mutual animosity, violence, hatred, and cruelty for countless lives and retard our evolutionary progress. This relationship is severed only when our (or their) Tamasic Chitta Vritti is neutralized by an opposite Sattvic Chitta Vritti of equal or greater intensity.

Desire for Atonement

Another aspect of Karma is the desire for atonement. We are all part of the Infinite Consciousness, and as such, we are all inwardly aware of the reality of right and wrong (despite all the squawking nowadays about everything being relative). The deep, inner consciousness of our ideational bodies, which is much closer to our true nature of Infinite Consciousness, judges all of our desires and actions on a much more advanced level than our physical consciousness. All of us have probably experienced a pang of' 'guilty conscience" for something we have done in the past. Perhaps it is only an occasion where we made a complete ass out of ourselves, or perhaps it was an injury or injustice we did to another. By a little introspection we can often see that not only do we wish we hadn't have done that, but as well, we harbor a genuine desire to go back and undo it, or to some way atone for it. Unknown to us consciously, our ideational bodies may foster desires to atone for all of our thoughtless, cruel, or selfish actions. These desires also manifest Tamasic Chitta Vritti which will attract us to other Tamasic Chitta Vritti of like attributes. Hence, if we were cruel or we injured unjustly, it is likely that a hidden desire for atonement will attract us to circumstances of cruelty or unjust injury.

Group Karma

More often than not, physical embodiment occurs in groups. This is because the particular group has so many

Chitta Vritti in common. Families have usually been together before, and they usually work through their desires together. If the family has good fortune or great misfortune it is because all of the members have that Chitta Vritti in common. The harmony or disharmony in each family is no accident nor quirk of mindless fate. It is a natural consequence of common Sattvic or Tamasic Chitta Vritti. Usually all of our friends and even our enemies have been with us before, and we are together again in this life, attracted by common Chitta Vritti.

It is the same with larger groups as well. Nations, for example, also have this sort of "group Karma", that is, a particular concentration of Chitta Vritti which governs the Nation's fortune or misfortune. Racial groups also have group Karma. We can see this fairly clearly in our racial problems today. The reasons for the degeneration of the White race are probably many, but a large part of it stems from the second world war, when so many of our race hurled unjust hatred and violence toward those who sought the betterment of the race and harmony with the natural laws.

There are different evolutionary levels in each race, but the overall common desires, values, and aspirations of the individuals give the whole race its own particular evolutionary level which is different from other races. One of the duties of the members of each race is to produce the highest quality physical bodies possible for others of that evolutionary level. However, in today's chaotic, confused, selfish environment (caused partly by the reasons above and

also by our entry into a galactic Kali Yuga) there is often a great deal of thoughtless miscegenation.

A mixed-race physical body may attract one who has Tamasic Chitta Vritti from a thoughtless or selfish act of miscegenation in the past. But it may just as well serve only as a channel for someone to fulfill a few particular physical desires. Unfortunately, in some cases mixed-race physical bodies can attract Energic Beings who have some very mixed-up desires and problem personalities. There are lots of Karmic possibilities.

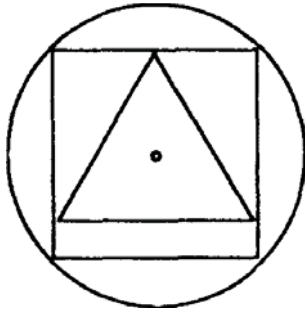
We have a duty to create quality physical bodies for the advancement of evolution. Miscegenation usually hinders human evolution, and that is why it should be avoided and discouraged. But while it may be our duty to discourage miscegenation, we are certainly under no similar obligation to show animosity to those of mixed-race. Showing hostility, animosity, or violence to those of mixed-race will probably create Tamasic Chitta Vritti which could one day draw us into a mixed-race physical body.

Care of our Physical Bodies

The care we have given our physical bodies in past lives can be responsible for our health or ill health today. For instance, a person who damages his physical body by consumption of alcohol creates Tamasic Chitta Vritti which may manifest a sickly body in future. This may be why some people have serious problems with their livers or kidneys for no apparent reason. A poor diet in a past life may create problems in this life. Even though a person is

careful and eats only natural food today, he or she may still have physical problems from Tamasic Chitta Vritti accrued from past indulgences.

The realization that the unknown actions and desires of our past controls our present status and may at any moment wreak havoc on us is indeed depressing. But if this gives you a feeling of hopelessness, fear not. Our Aryan Forefathers not only understood the problems of Chitta Vritti, but they also figured out how to completely neutralize the undesirable ones and create desirable ones. They were able to create Sattvic or Rajasic Chitta Vritti which could change their own social and economic conditions. They were also able to create Chitta Vritti which could neutralize any enemy, no matter how strong or how well armed. They developed a science more powerful than bombs or marching armies: the science of Mantras.



Part 3 – The Science of Mantras

Mantras

Mantra (Mahn'-tra), means mind protector. Mantras are specially formulated invocations which can effect great changes in the natural order or in one's own inner nature. The proper use of a Mantra can, for example, heal or strengthen the mind or physical body, bring about social or financial changes, attract a good wife or husband, protect you from accidents, illnesses, enemies, governments, and there are some which can even kill or do great harm to an adversary. There are four types of Mantras: Bija Mantras, Sattvic Mantras, Rajasic Mantras, and Tamasic Mantras.

Bija Mantras

During the last Satya Yuga, or golden age, on this earth, the great Aryan Siddhas of Aryavarta discovered that there were certain sounds in the Energie Universe which, when intoned with adequate concentration, could effect changes in the fabric of Pranic energy, thereby creating changes in physical matter as well. They found that these sounds could be used effectively in a number of ways, such as: stimulate and open the Chakras and Nadis; open higher (and lower) energic realms to the conscious mind; attract powerful psychic forces (which later in the dark ages would become Gods and Goddesses); heal the physical body; do great harm to the physical body; manipulate and change physical matter. They called these sounds Bija (Bee'-ja), which

means seed, and the beneficial ones were called Bija Mantras.

Aryabhasha: the Language of Mantras

Our Aryan Forefathers of the Satya Yuga were at a very advanced level of evolution, and so, their spoken language was conceived and developed from a much higher level of awareness than is common today. They were able to incorporate all of the important Bija Mantras into their spoken language, so that their spoken word would have significance and power. Their language was called Aryabhasha (Ahr'-ya-bah'-sha), which means language of the Aryans.

In the Satya and Treta Yugas, human mental faculties were so developed that there was no need at all for a written language. But as the earth entered the dark ages, a written language became necessary to preserve as much of the ancient knowledge as possible. To be able to adequately convey their complex spoken language into writing, the Aryans of the last descending Dwapara Yuga developed a very advanced alphabet. For a long time there were several different versions of the alphabet, and the language had begun to splinter off into dialects. But finally, in the second century AD, Panini, a learned Aryan scholar, refined and codified Aryabhasha into the form it is known today. Panini's codification is called *Sanskrit,* which means polished, and that term is used today far more often than the language's proper name of Aryabhasha.

Aryabhasha is probably the most complex and advanced language ever to have been developed. The extraordinary alphabet consists of 48 letters which allows the finest distinctions in sounds. The grammar, which is designed to allow the speaker or writer to express the most subtle thoughts, is, compared to modern languages or even Greek and Latin, nothing less than mind boggling! This is, of course, because Aryabhasha comes from the highly evolved Aryans of the Satya Yuga.

Since Aryabhasha is based on Bija Mantras, it was a natural language from which a science of Mantras could be developed. It has always been known as the language of Mantras. There are, however, some very effective Mantras which have some Tamil words as well. This is because millennia ago the great Aryan Siddha, Agastyar, revised the Tamil language into a Mantric language. So far as I know, no other known languages are old enough (or designed) to be Mantric languages.

Sattvic Mantras

The ancient Aryan Siddhas were, of course, aware of the problems caused by the Tamasic Chitta Vritti which individuals had unwittingly accumulated. But they knew that any Tamasic Chitta Vritti could be neutralized by an equal or greater Sattvic Chitta Vritti. With a language based on Bija Mantras, they were able to empower certain words to create a very powerful Sattvic Chitta Vritti which could remain indefinitely on its own as a powerful modification within the great web of the Infinite Consciousness. By

concentrating their highly advanced mental faculties as they intoned certain Aryabhashan words, they created special invocations which they called Sattvic Mantras.

For each Sattvic Mantra there is a powerful Sattvic Chitta Vritti which remains independently in the fabric of the Infinite Consciousness. When you intone the Mantra (orally or mentally) you begin to generate that same Sattvic Chitta Vritti. This in itself begins to neutralize any Tamasic Chitta Vritti you have. But, of course, unless you are a Siddha, the Chitta Vritti you generate with the Mantra will not be anywhere near as powerful as the original. But continuous repetitions of the Mantra will increase the strength of the Sattvic Chitta Vritti. In addition, the strength of the Chitta Vritti generated by repetitions of the Mantra will, by the natural force of attraction of like attributes, attract a portion of the Mantra's original Chitta Vritti of equal strength. In this way, the strength of a Mantra's Chitta Vritti is always double whatever you can generate yourself.

As the Sattvic Chitta Vritti generated from the Mantra grows in intensity, your Tamasic and Rajasic Chitta Vritti are lessened and neutralized, and as these are neutralized, you will find that your health, strength, capabilities, social and financial circumstances will all begin to change for the better, and your evolution will advance noticeably. Eventually, you can, simply by repetitions of the Mantra, create a Sattvic Chitta Vritti as powerful as the one created by the Siddha of old. This will neutralize all your Tamasic and Rajasic Chitta Vritti and protect you against generating new ones. Hence, the word Mantra, meaning mind

protector, is indeed appropriate, since the primary function of Mantras is to protect you from Tamasic Chitta Vritti, either old ones from the past or the possibility of generating new ones.

There are a number of very powerful Sattvic Mantras. Although any of them will neutralize all of your Tamasic Chitta Vritti, each one has a specialty of its own. Some are designed to attract the power and attributes of various psychic forces which were deified during the dark ages into Gods and Goddesses. Others attract the power and attributes of the Siddha who created the Mantra. Each Mantra usually consists of a simple invocation in Aryabhashan to the particular psychic force (God or Goddess) or Siddha along with one or more Bija Mantras.

Rajasic Mantras

Rajasic Mantras are designed to produce very specialized results, such as attract wealth, success, or material goods, attract a lover, or protect you from enemies. They generate a particular Rajasic Chitta Vritti which attracts the desired result. However, Rajasic Mantras were designed for people of the Satya and Treta Yugas who were at a sufficient level of consciousness to avoid or neutralize the many pitfalls of generating Rajasic Chitta Vritti. Moreover, use of a Rajasic Mantra will also attract any problems related to the desired result which you cannot foresee. Use of Rajasic Mantras may very well impede your evolution by keeping your consciousness in a Rajasic state (materialistic). A Sattvic Mantra will accomplish virtually anything a Rajasic Mantra

would, and without attracting any unforeseen problems. Your should avoid the use of Rajasic Mantras.

Tamasic Mantras

Tamasic Mantras, which some call "black magic mantras", are designed to do harm or injury, or to control or force others to your will. Many were designed for use in warfare, probably during the late Treta Yuga. Their use is extremely dangerous. They generate a Tamasic Chitta Vritti which will ultimately attract the same thing to you, unless you know how to neutralize it. Moreover, if you try to use a Tamasic Mantra on someone who is protected by the use of any Sattvic Mantra, the Tamasic Mantra will boomerang back to you with disastrous results. Tamasic Mantras are being used today in some circles, and I suspect their use will spread. I have witnessed their use and effect, and they are indeed effective and dangerous. However, any Sattvic Mantra will protect you from all Tamasic Mantras. There is no need to ever use Tamasic Mantras. Sattvic Mantras will neutralize any enemy, and they can be used to change the circumstances of others without any danger to yourself.

Mantra Initiation

Our Aryan Forefathers established definite procedures for Mantra initiation, that is, learning and using a Mantra. Often, the prospective initiate would be required to practice Dhyana or Kundalini Pranayama techniques for a period of time before initiation. This was to build concentration abilities and to open the latent mental faculties so that the

effect of the Mantra would be much faster and more dramatic. Sometimes, Mantra initiation was done in conjunction with Kundalini Pranayama initiation, so that the Mantra could neutralize any of the Tamasic and Rajasic Chitta Vritti dislodged by intensive Pranayama practice.

Many Mantras can only be learned during a formal initiation from a Mantra Master. A formal initiation involves a Mantra Yagna (Yahg'-na), which is a fire ceremony during which a certain Mantra is chanted around a fire for several hours, usually by teams of participants. A Mantra Master is an initiate who has completed certain requirements and has, by long practice of Mantras, experienced a renovation of his or her nature. During the Yagna, the Mantra Master teaches individuals who have taken part in the chanting the correct pronunciation and rhythm of the Mantra of their choice, and instructs them in its proper use.

There are, however, some very powerful Mantras which can be taught without formal initiation. These Mantras should be taught in person, but with today's audio or video technology, it is possible to teach them long distance as well. Of course, this will require more effort on the part of the initiate.

The first step is to choose a Sattvic Mantra for yourself. This is pretty much a matter of desire or special need. Once you decide which Mantra you want, you must learn its correct pronunciation from a Mantra Master or someone who has a great deal of experience with Mantras. Once you have received instruction in your Mantra, then you begin the process of establishing it in your consciousness. The

procedure which our Aryan Forefathers prescribed for this is to chant your Mantra, mentally, (at any speed you like so long as each word or syllable is distinct), 108 times, at least once each day for 108 days. Chanting your Mantra 108 times is called a *Mala* (Mah'-la), and Mantras are chanted in Malas. It takes 108 Malas to establish the Mantra in your consciousness. During your chanting, you need to keep your mind sufficiently focused on the Mantra so that you are aware of each word. The greater the concentration, the greater the Chitta Vritti manifested.

You must do at least one Mala (round of 108) each day, and until you complete that first 108 Malas you must not miss a single day. If you miss a day, you must start all over again with the 108 Malas. This is because missing a day allows more than 24 hours to pass between two Malas, and this will break an important psycho-physical cycle necessary for establishing the Mantra in your consciousness. However, you may do more than one Mala per day, and this will count toward your total of 108 Malas. For example, you could do 2 Malas a day for 54 days, or 3 Malas one day, 4 the next, and then 1 the next, etc., until you reach 108 Malas, or you could even do all 108 Malas in one day. But don't miss a day until you have completed the first 108 Malas.

It is, of course, difficult to keep count of 108 on your fingers. Our Forefathers kept count of their Mantras on a garland of 108 Rudraksha seeds (or sometimes beads of sandalwood, crystal, garnet, or some other semiprecious stone). These were also called Malas, by virtue of their number and their purpose. Our Forefathers discovered that

the Rudraksha seeds, which grow only in the Himalayas (the heart of ancient Aryavarta), have a singular property which holds some of the Sattvic Chitta Vritti of the Mantras. This makes it very beneficial to use Rudrakshas and to keep them close to your skin at all times. The ancient Siddhas always wore strings of Rudraksha Malas (for them, more powerful than a 44 magnum!). Rudraksha Malas are available here and there in east Indian and new age shops. But you can simply use any string of 108 beads, and that will do the job of keeping count.

After you have done your 108 Malas, the Mantra will be established in your consciousness. You should still chant at least one Mala of your Mantra each day, although at this point it is not so critical if you happen to miss a day. But the more you chant the Mantra, the sooner you will realize the renovating effects. There is no set time limit as to when you will begin to experience the effects of your Mantra, as everyone has a different Karmic pattern. Some people will see great changes almost immediately. Others may take many hundreds of Malas. After your Mantra is firmly established, you may wish to chant it continuously. You can chant the Mantra anytime you like during the day or night, while your working, eating, driving, etc., and this does not need to be in Malas. The more you chant it, the greater Mantra's strength.

To get the maximum effect of your Mantra, you need to continue to chant it, preferably at least one Mala a day, until you complete 1008 Malas (regardless of how many times you chant it other than in Malas). Completion of 1008 Malas is called the Minor Siddhi (See'-dee). At this

point you will certainly have noted many changes in your health, strength, and circumstances. After you reach the Minor Siddhi, you may want to learn a different Mantra, establish it in your consciousness with 108 Malas, and begin taking it to the Minor Siddhi to realize its benefits. Otherwise, you should continue with your first Mantra for 10 times 1008 Malas, which will bring you to the Major Siddhi. At that point the Sattvic Chitta Vritti of the Mantra will have replaced virtually all of your Tamasic Chitta Vritti, and you will witness profound renovations of your nature.

Techniques for Establishing your Mantra

The following are Tantra (Kriya) techniques which will build your concentration and dramatically accelerate establishing your Mantra in your consciousness:

Sit in Swastikasana and Swastik Mudra if you know these positions, otherwise, sit in any upright position that is comfortable. Focus your eyes on the tip of your nose. Yes, this is a cross-eyed position. At first, this will be very uncomfortable, but within a few minutes your eyes will relax and they will feel just fine. In fact, it will actually relax and strengthen the eyes. Our Forefathers did this exercise for great periods of time. Blink your eyes as often as you need, but hold your eyes in this position and chant your Mantra, mentally, 108 times. Then, relax your eyes. You will notice that while your eyes are held in this position (which takes some concentration) your breath will get very shallow and slow. This technique builds your concentration, while it slows the breath and rejuvenates the body.

Sit in Swastikasana and Swastik Mudra (or in any comfortable position, if necessary). Breathe in through the nose, slowly, with the throat constricted so that you make a slightly audible sound of Eeee. Breathe in until your lungs are completely full. At the same time you begin to breathe in, begin chanting your Mantra, mentally, at a speed so that your Mantra will end at the end of the breath when your lungs are completely full. Then, without holding the breath at all, begin exhaling slowly (again, through the nose), with the throat constricted, making the slightly audible sound of Eeee. Exhale at the same rate of speed as your previous inhalation. When you begin your exhalation, begin chanting your Mantra, mentally, at a speed so that your Mantra will end just as your lungs are completely empty. Continue this until your have chanted your Mantra 108 times (54 inhalations and 54 exhalations). If your Mantra is short, you may want to chant the Mantra twice during each inhalation and twice during each exhalation. But do not rush the breath to accommodate the Mantra, and make sure your inhalations and exhalations are the same length. Lengthen the Mantra to accommodate the breath. (The slower the better! This is a powerful Pranayama technique which concentrates Pranic energy in your body.) But however many times you chant your Mantra per breath, do so until you chant the Mantra 108 times. Do this technique for only one Mala of 108 (regardless of how may times you chant your Mantra per breath). You may do it several times during the day or night, but always relax a bit between Malas.

You can combine both of the above techniques. Focus your eyes on the tip of your nose while chanting the Mantra during the inhalation and exhalation of the Pranayama technique.

Transmission of Mantras

The renovations and benefits accrued from the use of Mantras is not limited just to the individual who chants the Mantra. It is quite feasible to transmit Mantras to others, giving them a Sattvic Chitta Vritti which will affect their health, evolution, and material circumstances. To accomplish this requires only a simple technique of concentration and visualization while mentally, or orally, chanting the Mantra. The better trained the mind in concentration, the greater the results of transmitting a Mantra to others. Students of Tantra/Kriya, Yoga, or other meditation techniques should be very effective at sending Mantras. My wife and three children are all Kriya initiates and they have been trained in the use of Mantras. Together, we have experimented with transmitting Mantras to others in need. The results have been astounding.

Our first experience with this was some years ago when we learned that the children's grandmother, who lives in England, was diagnosed with cancer of the lymph system. We began a daily vigil of sending a healing Mantra to her, but we did not tell her what we were doing. The British National Health system being what it is, it took, of course, some time before any treatment could begin. We had been sending her Mantras for about two weeks when she finally

got in for her treatment. The doctor examined her, and then canceled the treatment because there was no sign of any Cancer! Although delighted at the outcome, we recognized that it could be just a coincidence, and so we decided to experiment further. We selected subjects which we knew fairly well, so that we could keep tabs on their condition, and we never told them what we were doing. Some had health problems and some had family problems. But, in case after case, their health or family problems vanished or improved dramatically after we began sending them a Mantra. Although this was hardly any sort of double blind test, our experiences convinced us that Mantra transmissions could change the health or circumstances of others. By the use of a Mantra, we had been able to create a powerful Sattvic Chitta Vritti for them, which neutralized the Tamasic Chitta Vritti that caused the problems.

The excellent results we had with sending healing Mantras inspired us to experiment sending Mantras to political activists who, with little support and even less finances, struggled for truth and justice against the overwhelming dark age forces. We wanted to see if we could send them a strong enough Sattvic Chitta Vritti to neutralize the awesome Tamasic Chitta Vritti of their enemies. Myself and two of my children began the experiment.

We picked a subject who we knew had a good and noble heart. Many political activists are filled with hatred and animosity for their opposition, which creates tremendous Tamasic Chitta Vritti. Any Mantra sent to them would first have to neutralize all of their Tamasic Chitta Vritti before

affecting that of their opposition, and that could take a long time. Our first subject was a German-American revisionist who, during a trip to Germany to see his family, had been jailed and charged with the usual "hate crimes" for daring to question the authorized version of history. He was an older man who was probably not up to the rigors of a German prison, and his chances against the German legal establishment looked pretty hopeless. We sent him a Ganesha (Gah-nesh'-a) Mantra each day. (Ganesha, or Ganapati, is a son of Shiva. The speciality of the Mantra is to overcome all obstacles.) It was some time before we got word about his situation, and we were astounded to learn that when he got to court the judge, against all precedence and very strong objections from the prosecution, granted him bail on his own recognizance! Prudently, he hightailed it for the USA and out of the reach of the dark age forces. Although we had no idea at the time, we learned that we had begun our transmissions about two weeks before his court appearance. He later noted that about two weeks before his court appearance he began to have the feeling that he was going to get out of prison (he had been in prison for many months). We knew that this could just be simple coincidence, and so we began a second experiment.

Our second subject was a well-known revisionist, a very noble and idealistic man who fights hard for truth and justice, yet exhibits little or no animosity to those who have persecuted him for years. He faced being charged under the new Canadian hate crimes law, again, for daring to question the authorized version of history. He had been prosecuted earlier and convicted, but on appeal the law was ruled

unconstitutional and his conviction reversed. This time, however, the prosecutors had made sure that the law would stand up under appeal, and, under the pressure of powerful special interests, they prepared to charge him again. We began sending him the same Ganesha Mantra. After some time, we learned that the prosecution had suddenly, completely unexpectedly, and in the face of hysterical remonstrations by very powerful special interest groups, decided to drop all charges against him for lack of evidence. The revisionist, amazed at the sudden turn of events, called it a divine intervention. But the dark age forces were not beaten. They moved to have him deported, so we continued to send him the Mantra. He soon won a very important legal decision, which will probably nullify any deportation attempts. Now, all this, too, could have merely been a coincidence, but, since our healing Mantras were beyond any probability of coincidence, it seems reasonable to believe that our efforts had at least some effect on the legal situations of these revisionists.

This has led us to begin a daring project. If myself and two small children can have results of this sort, what would be possible for ten, twenty, fifty, or a hundred individuals trained in Mantras? It is completely feasible for a small group of Mantra initiates to be instrumental in protecting honest and noble political activists from legal harassment by the all powerful dark age forces, or insuring the success of honest political ventures, or perhaps the failure of dishonest ones. Our project is to do just that! This booklet is written especially for idealists across the country, or even around the world, who are interested in combining their efforts to

transmit Mantras to selected individuals. If you are interested in joining this project, write me for information and an application.

The Mantras

Our Aryan Forefathers created a great number of Sattvic Mantras. Each is designed with special attributes for transforming or empowering, and they are all capable of neutralizing all of your hidden Rajasic and Tamasic Chitta Vritti. The following are some very powerful Sattvic Mantras which have been tried and proven over thousands and thousands of years. Make no mistake about it, if you properly use any one of these Mantras you will see some dramatic transformations in yourself. In addition, once the Mantra is properly established in your consciousness, you will be able to transmit Mantras to others in need.

The Gayatri Mantra

This is the oldest and most important of the Vedic Mantras. Although termed a Vedic Mantra, its origins are far older than Vedic times. The Mantra was originally an invocation to *Savitur* (Sah-vee'-tur), which means procreator, and is the Shakti aspect of the ancient Aryan Sun God, *Surya* (Soor'-ya). Allegorically, the Shakti aspect is always considered to be feminine, and so as time went on Savitur apparently became *Savitri* (Sah-vee'-tree) which was the Goddess of the Sun and the Mantra was allocated to her. (Savitri Devi, the well known National Socialist philosopher and writer, chose this name as her spiritual name.) To confuse matters even more, at some point it was decided that the Mantra itself, even then considered the highest of Mantras, had incarnated in physical form as a

maiden by the name of *Gayatri* (Gay'-a-tree), who became the consort of the God *Brahma.* Anyway, Gayatri won out and the Mantra has come down to us today under this name. In spite of the ravages of time on its name, the Mantra itself has not been changed (although there are several different versions for ritual use which probably originated in the dark ages). Like all Sattvic Mantras, this Mantra will neutralize your Rajasic and Tamasic Chitta Vritti, but its specialty is for advancing your evolution. It is an invocation, that is, both an affirmation and an appeal, to the Infinite Consciousness (Surya) in the aspect of Savitur/Savitri/Gayatri to advance your evolution.

Aum Bhur Bhuvah Svaha
(*Om Boor Boo'-vah Svah'-ah*)

Tat Savitur Varenyam
(*Taht Sah'-vee-tur vah- ren'-yahm*)

Bhargo Devasaya dimahi
(*Bahr'-go De'-vah-shyah dee'-mah-hee'*)

dhiyo yo nah pracodayat
(*dee-yo' yo nah prah- cho'-day-aht*)

The Mantra means: Aum. Savitur, procreator of the Physical, Energic, and Ideational Universes, highest aspect of the Infinite Consciousness. We meditate on the spiritual light of the shining ones (Gods and Goddesses) which is able to illumine our intellect (evolve our consciousness).

Aum = Bija sound included in many Mantras. Sort of a "so be it". *Bhur* = Physical Universe. *Bhuvah* = Energic Universe. *Svaha* = Ideational Universe. *Tat* = creative principle. *Savitur* = Savitur, Shakti aspect of Surya. *Varenyam* = highest aspect of the Infinite Consciousness. *Bhargo* = spiritual light which bestows wisdom. *Devasaya* = of the shining ones (celestial Gods and Goddesses). *dimahi* = we meditate on. *dhiyo* = consciousness or intellect. *yo* = which, *nah = our. pracodayat = to illumine.*

Vyaas Houston, a recognized (Euro-Aryan) expert in Sanskrit has made a recording of the Gayatri Mantra. The beauty of this audio tape is absolutely beyond description. I know of no one who has listened to this tape who has not been noticeably moved. It transports the listener back thousands of years to the golden age of ancient Aryavarta. I highly recommend that you obtain a copy and play it often, especially during times of stress or negativity. An audio cassette of Vyaas Houston's Gayatri Mantra is available for $10 from *American Sanskrit Institute,* 73 Four Corners Road, Warwick, NY 10990. You can also order it by phone at 1-800-484-7112, ext. 1008.

The Shiva Mantra

This is an ancient Tantric Mantra, which is also known as the six syllable Mantra. It is considered by the followers of Tantra to be the supreme Mantra. Its specialty is to bestow the powers and attributes of that powerful psychic force which is known today as Shiva (Indo-Aryan counterpart to the Euro-Aryan Wotan or Odin), which

overcomes all obstacles and represents the highest of human evolution. There are many different variations of this Mantra. The following are the most common:

Aum namah Shivaya
(*Om na'-mah Shee-vay'-a*)

The Mantra means: Aum. Salutations to Shiva. *Aum* = bija sound, *namah* = salutations. *Shivaya* = to Shiva.

Another somewhat less popular variation is:

Shivaya namah Aum
(*Shee-vay'-a na'-mah Om*)

Some prefer to combine the variations:

Aum namah Shivaya, Shivaya namah Aum.

The Maha Mrtyunjaya Mantra

Maha Mrtyunjaya Mantra (Mah'-hah Mrit'-yun-jay'-a) means the great Mantra for victory over death. This is without doubt the most powerful healing Mantra ever conceived. It is also a Shiva Mantra, and its specialty is to banish all disease, illness, and fear of death.

Aum Tryambakam yajamahe
(*Om Tray-am'-ba-kam ya-jah'-ma-he*)

sugandhim pushti vardhanam
(*soo-gan-dim' poosh'-tee vahr'-da-nam*)

urvarukam iva bandhanan
(*oor-vahr'-ook-am iv'-a bahn'-da-nahn*)

mrityor mukshiya mamritat
(*mrit'-yor mook-shee'-ya mahm'-ri-taht*)

It means: Aum. We meditate on the three eyed one (Shiva) of sweet fragrance who expands our growth (evolution). Like a cucumber from its stem, may I be free from death, but not from immortality. *Aum* = bija sound. *Tryambakam* = three-eyed one (Shiva), *yajamahe* = we meditate on. *sugandhim* = sweet fragrance, *pushti* = growth, *vardhanam* = expanding or increasing. *urvarukam* = cucumber, *iva* = like, *bandhanan* = holding (on the stem), *mrityor* = from death, *mukshiya* = *may I be* free, *mamritat* = not from immortality.

Vyaas Houston has just released an audio cassette of the Maha Mrtyunjaya Mantra which is every bit as beautiful and moving as his Gayatri Mantra. I highly recommend that you get a copy of this too. It is available for $10 from the above address (or phone).

The Rama Mantra

This Mantra's specialty is the power and attributes of Rama (Ramachandra), the most famous Aryan hero of all times: strength, courage, honor, and the nobility of the warrior. Besides a warrior-king, Rama was a Siddha and considered to be a Vishnu Avatar, an incarnation of the old Aryan God Vishnu. Those who properly use his Mantra not only neutralize all their Rajasic and Tamasic Chitta Vritti, but attain the power and attributes of this famous Aryan warrior-king.

Aum Shri Ram jai Ram jai jai Ram
(*Om Shree Rahm jay Rahm jay jay Rahm*)

It means: Aum. Lord Rama, victory to Rama, victory, victory to Rama. *Aum*=bija sound. *Shri* = title of respect; *Ram* = Rama; *jai* = victory.

Babaji Nagaraj's Mantra

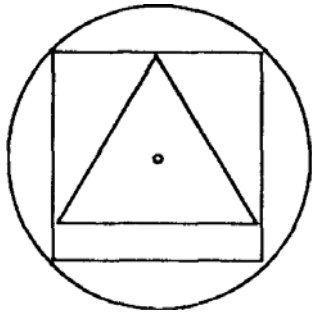
This Mantra's specialty is the attributes of Babaji Nagaraj, which is the highest level of human evolution.

Om Kriya Babaji Nama Aum
(*Om Kree'-ya Bah'-bah-jee nah'-ma Om*)

It means: Om. Salivations to Kriya Babaji. Aum. *Om* = a bija sound which primarily affects the Visshuda Chakra.

Kriya Babaji = one of Babaji Nagaraj's names. *Nama* = salutations. *Aum* = a bija sound.

I have made a special audio tape on which I have chanted each Mantra slowly so that you can learn the correct pronunciation. In addition, I have chanted each Mantra in a popular rhythm. If you would like to learn one or more of these Mantras, write for information on this tape. Many prisoners are unable to receive audio tapes. Careful analysis of the phonetics I've indicated for each Mantra should enable you to learn and effectively use the Mantras.



Some Notable Past Lives

Any discussion of the cycles of physical embodiment, or reincarnation, always brings about speculation on individual past lives. Occasionally we run into fairly ordinary people who are quite convinced that they had once been an Egyptian princess, a Roman Caesar, a Druid high priest, or some other glamorous former incarnation. However, an ordinary life today usually indicates an ordinary past life. Ordinary people are ordinary because of their ordinary Chitta Vritti. A dramatic or famous incarnation almost

always indicates an extraordinary and advanced individual. Great heroes and leaders of historical note are such because of their powerful Chitta Vritti.

In times of great need, extraordinary individuals are often attracted to the earth to assume dramatic leadership positions. World War 2 was one such time, and it attracted many of the greatest military and political leaders of history. Over the years, I have learned some fascinating details about the former lives of a few of the leaders and notables of the World War 2 ear which I believe you will find of interest.

• In a former life, Josef Stalin had been the great Mongol leader, Ghengis Khan. The great Khan had the desire to conquer all of Europe, but he died before he could fulfill it. That desire attracted him to return as Josef Stalin, who, in the spirit of the great Khan, employed his Siberian and Mongol troops to ravage Europe. But to fulfill his desire turned out to be a two edged sword. Stalin had to sell his soul to International Finance, which may have accounted for his sudden demise.

• Winston Churchill had been Napoleon. The great French Emperor apparently harbored both admiration and animosity toward his enemy, England. The complexities of this attracted him to incarnate as Winston Churchill, who was instrumental in starting and escalating World War 2 (his inner guilt about this may have caused his growing drunkenness). Ultimately, Churchill's unnecessary war destroyed the empire and turned England into a third rate power - something which Churchill either hadn't foreseen or didn't care about, but which Napoleon would certainly have desired.

• Benito Mussolini had been Marc Anthony. The great Roman General desired to rule Rome, but was thwarted by Augustus. His desire was gloriously fulfilled in his incarnation as II Duce.

• Charles Lindbergh had been Abraham Lincoln. The "great emancipator" had done the bidding of International Finance, manipulating the Civil War by sending Federal troops into the Southern States. But then he foiled their plans to make profits by lending money to finance the war when he, like John F. Kennedy, printed his own currency (Greenbacks) instead. Also like Kennedy, he was assassinated in retaliation. Although it is little known today, Lincoln had great apprehensions about Negroes sharing this country with Whites, and he favored Negro repatriation to Africa. As Lindbergh, he showed considerable concern about the future of the White race, and wrote articles on his fears of Asian expansion. He was quite friendly to Adolf Hitler, and he strongly opposed Roosevelt's manipulations to get us involved in World War 2. When Lindbergh became popular enough to threaten Roosevelt's presidency, his old adversary, International Finance, moved against him once again, kidnapping and murdering his child.

• Adolf Hitler had been probably the greatest commander and warrior in history: Alexander the Great. Alexander wanted to create a mono-cultural empire, and he encouraged his officers and soldiers to intermarry with the conquered ethnic groups. However, after his early death, his empire collapsed mainly because of this ethnic diversity. During his march into India, Alexander became a student of Kalyanos, a Hindu Yogi, who no doubt taught him the

ancient Aryan science which advanced Alexander's evolution considerably. When Alexander returned as Adolf Hitler, he launched a great crusade against the efforts of the dark age forces of International Finance to create a global empire. He had learned from his mistakes in the past, and, contrary to the perspective of a global empire, he encouraged the natural separation of ethnic and racial groups, gave autonomy to the conquered nations and encouraged their own Folk cultures. Hitler did what he could to avoid war and to isolate it or end it after it started. But like Lincoln before him and Kennedy after him, he had flaunted the dictates of International Finance by printing his own money. Unable to assassinate Hitler, International Finance manipulated their vassal states into launching the most destructive war in history, and they keep the true issues concealed to this day.

Hitler's death in the Berlin bunker apparently did not end his mission. Believe it or not, he is already back again. For obvious reasons of personal privacy and possible political implications, I will not give any specific details here. He was born shortly after the war into a family of great social and financial means. Although very unprecedented in his particular social position, he is still an ardent vegetarian (which would be normal for one of his evolutionary level). He still enjoys painting with watercolors, and his paintings show a close resemblance to those he did as Hitler. He is in a position to become a national leader should that need arise. However, as unlikely as it may seem, this time he has returned to a position of significance in a major branch of International Finance! I

suspect that he has returned to continue his battle with International Finance from the only place it could ever be toppled in today's climate of degeneration and devolution: from within. I have seen a photograph of him reading a revisionist book, and, even more amazing, none other than Mussolini has returned as one of his siblings! The next few years should be very interesting!

• Also of interest is that Babaji Nagaraj, the great Siddha who has revived and clarified the ancient Aryan science of accelerated evolution for us today, had been Rama (ca. 6000 BC), the great Aryan hero and king of the Solar race (a highly evolved Aryan race) who led the Aryans of Aryavarta out of degeneration during the last Treta Yuga. Rama took Mantra initiation from Agastyar. Later Rama incarnated at the end of the last descending Dwapara Yuga as Krishna (ca. 700 BC) who trained the last of the Aryan aristocracy, the Pandavas, especially Arjuna, in the ancient Aryan science. He has now returned as Babaji Nagaraj, again initiated by Agastyar, to once again teach the ancient science, and perhaps in the future to lead a new Solar race into enlightenment and prosperity as he did thousands of years ago as the great Rama.

Arya Kriya

Guidelines for Arya Kriya Training

Welcome to the fellowship of Arya Kriya initiates. We are happy to have you join us on this great path which will take you beyond human, mediocrity to the crowning glory of human evolution, the Ubermensch or Siddha - truly fife's greatest adventure!

The enclosed booklets contain all the information you will need to begin your journey on the path of higher evolution - *The Path of Wotan.* The Kriya techniques are the took which, when mastered, will enable the Arya Kriyaban to accelerate his or her evolution beyond al limits imaginable. We have made every effort to write these booklets as clearly and comprehensibly as possible, but if you have any questions, please do not hesitate to write us. Rease enclose a stamped, self-addressed envelope with your correspondence.

Arya Kriya is an integral discipline, that is, the different components of it (natural living. Asana, Pranayama, Dhyana) complement each other, and all of them need to be practiced together each day. When Kriya is practiced faithfully, it becomes a way of life and you will advance rapidly in health, vitality, and evolution.

We recommend that you learn Kriya one step at a time, using the following guidelines:

1) Begin your training by carefolly reading *Purification of Body and Mind.* Begin applying the principles of natural living to your daily life. For many people this may be a drastic change and difficult. Don't ever get discouraged. Simply apply the principles of dynamic wifi with patience and determination, and slowly begin changing yourself

while you practice the Kriya techniques. The very practice of the Kriyas will pufi you toward natural living.

2) Read the section on *The Energy Centers.* There is no need to memorize the names of the centers, but be familiar with their location and the areas which they service.

3) Read the section on *Hong Sau* and on through *The Cleansing Exercise,* and begin learning Hong Sau and the Cleansing Exercise. Practice these techniques twice a day as prescribed.

Note: You do not need to master Hong Sau (or any of the techniques, including natural living) before you proceed to the next one. As soon as you are reasonably comfortable with the technique, begin learning the next. You can perfect all the techniques at once during your daily practice. Some will be easier than others.

4) Read the bookieton *Asana Kriya* and begin learning the Asana Kriyas. Practice them at least once a day as prescribed, along with Hong Sau and the Cleansing Exercise.

5) Read the booklet on *Kundalini Pranayama Kriya* and begin learning Kundalini Pranayama Kriya. (See the Dhyana Kriya booklet for instruction in Kechari Mudra.) Practice this powerful technique as preserved along with your practice of the Asana Kriyas, Hong Sau, and the Cleansing Exercise.

6) Read the booklet on *Dhyana Kriya* and begin learning the Dhyana Kriyas. Practice these techniques as prescribed along with your practice of the Asana Kriyas, Hong Sau,

Kundalini Pranayama Kriya, and the Cleansing Exercise. [The section on Kriya Routine in the old editions of the Dhyana Kriya booklet does not mention Kundalini Pranayama Kriya. This is because these booklets were written before the Kundalini Pranayama booklet wae complete. The new editions read: The Asana Kriyas *should be practiced at least once a day, followed by Hong Sau, Kundalini Pranayama, one of the Dhyanas (alternate Asa Dhyana one day and Chakra/ Omkara Dhyana the next), and ending with the Cleansing Exercise...If there are time constraints.,. practice at least Kundalini Pranayama and the Cleansing Exercise.*]

Note: It is important to periodically reread all of the booklets again for renewed inspiration and to be sure you are still practicing the techniques correctly.

7) Arya, our quarterly journal especially for Arya Kriya initiates, continues where the lessons leave off: linking together Arya Kriya initiates around the world; supplying more information on Kriya, more Kriya techniques, questions and answers; and group and individual programs to change this degenerating world. We recommend that all Arya Kriyabans subscribe to this journal

8) We are in process of building a seclusion retreat for Kriyabans here at Volksberg (our secluded 80 acre homestead in the mountains of northern California). We hope to offer personal instruction and group training here in the near future. We recommend that all Arya Kriyabans attend.

Om Kriya Babaji Nama Aum

(The Mantra of Babaji Nagaraj, explained in the Asana Kriya booklet)

Kundalini Pranayama Kriya

To Allfather, who has guided me in writing this booklet,
as he has guided me all through life.

– Jost

For those who realize that to change the world,
you must first change yourself!

Kundalini Pranayama Kriya

Some of the many "new age" religions, cults, spiritual paths, or new "isms" are based on some aspect, segment, or branch of the ancient Aryan science of accelerated evolution — more often than not, partially or completely misunderstood. They abound with such terms as "spiritual enlightenment", "Self-realization", "God-realization", "God-consciousness", "one with God", "Nirvana", merging with or absorption into the "Universal Consciousness", etc. These terms are used to describe the goal of their new religion or spiritual path, which, they affirm, is to attain a higher state of consciousness or. awareness. But call it whatever you may, what is being referred to is one thing and one thing only: an advanced state of human evolution.

The term *evolution* is virtually never used (except perhaps "spiritual evolution") since this opens up a political can of worms which few who subscribe to the new age movement would ever want to face. The very idea of accelerating human evolution, of course, presumes that humans are on different evolutionary levels, some veiy high, most completely mediocre, and many very, very low. This, of course, would be only the proverbial tip of the iceberg. Once it is admitted that individuals are on such vastly different evolutionary levels, then it becomes reasonable to ask if the various races (subspecies) of humans might not also be on lower and higher evolutionary levels, and if each race's readily observable social and scientific development might be a good measure of the height of that race's evolutionary level? But since this threatens today's political fantasies, the word evolution has been completely avoided

and the aforementioned benign terms substituted. While this makes the product more readily marketable, it also creates a great deal of confusion, obscures the true purpose and goal of the path, and, worst of all, it puts up an intellectual barrier which keeps out many who could excel and who would apply the results of their discipline toward the true goal: bringing forth a new golden age on this earth.

But the golden ages were not encumbered with political taboos which create chaos and physical degeneration while serving the labor and marketing interests of the financial elite. The Siddhas recognized that individuals were on different evolutionary levels, and that the races — which are really only an outward physical manifestation of groups of individuals with common values, desires, and aspirations — were, as a whole, also on different evolutionary levels (there are always individuals of the highest and lowest evolution in every race, but some races have more individuals on a higher level, while others have more on a lower level. Hence, each race as a whole manifests a particular level of evolutionary development).

The Siddhas recognized that evolution was what this world was all about — the struggle for higher and higher evolution. They understood that in this planet's chain of evolution, plants and animals have a rudimentary form of consciousness which is sensitive to feelings and emotions. When animals (and even plants) are trained, their reactions are not based on any sort of reason, intelligence, or logic, but are simply conditioned responses of feeling and emotion. The natural instincts of animals are conditioned emotional responses which are in place genetically as part of

their consciousness. The more highly evolved the animal, the more perceptive their consciousness of feeling and emotion is developed. Even the most highly evolved of animals, the frugivorous apes and monkeys (Gorillas, Chimpanzees, etc.), are governed entirely by this consciousness of feeling and emotion.

Humans are the highest evolved creatures on this planet, and this higher evolutionary state is measured neither by brute strength nor physical agility, but by a more advanced consciousness. Humans have developed a mind which has an intellect and which is capable of reason and logic. This gives humans a tremendous advantage over the lower animals, which are locked in a world of feeling.

However, human consciousness is still encumbered with the rudimentary animal consciousness of feeling and emotion, which is called the subconscious mind. In less-evolved humans, this repository of emotions, brought over from the lower forms of evolution, is still a dominant factor, and it controls the individual with animal passions, fears, and desires, bolsters ego-consciousness and makes self-aggrandizement the goal of-life. When this level of evolution is abundant in a society, that society is repressive, chaotic, unsanitary, with few or no technological advances. In higher evolved humans, the faculties of intellect, logic, and reason are more developed, and they are able to subdue many of the grosser passions of the sub-conscious mind. They begin to see beyond egoism, and goals of idealism are perceived as the purpose of life. When this level of evolution is abundant in a society, that society is much less repressive,

stable, sanitary, and with noteworthy technological developments.

But actually, the highest state of evolution is the Superhuman or Ubermensch. When this level of evolution is reached, the emotions, fears, and desires of the subconscious mind have been cleansed so that the conscious mind is able to operate unimpaired. This allows the faculties of the Superconscious mind to develop, which gives the Superhuman a level of consciousness which dwarfs human consciousness as much as human consciousness dwarfs animal consciousness. This level of consciousness is very rare today, but it is abundant in the golden ages, when Superhumans live in harmony with Nature, beyond the need of, or desire for, technology, cities, written records, and other such things which are deemed essential today.

The Siddhas of ancient Aryavarta recognized that higher evolution is the sole purpose of mankind's existence. They also recognized that humans of high evolution were absolutely indispensable to keep the planet from degenerating into chaos and complete destruction during dark ages. To ensure that there would be individuals of high evolution even during the darkest of ages, the Siddhas developed various methods of accelerating an individual's evolution. Along with Asanas, Mudras, Mantras, and Dhyana techniques, they also developed the most powerful and rapid technique for accelerating human evolution: *Kundalini Pranayama.*

Accelerated Evolution

Through their superconscious perception, the Siddhas realized that the Pranic energy system of the human body is interrelated with the physical cosmos, particularly the sun and the twelve constellations of the Zodiac. The Sahasrara corresponds to the sun, and the positive and negative poles of the six lower Chakras correspond to the twelve constellations. The Siddhas discovered that if Pranic energy is mentally directed in a half minute revolution upward and downward around the Sahasrara and the six lower Chakras, that half minute revolution of Pranic energy would accelerate the natural physical evolution one full solar year. With the Kundalini Pranayama technique, an initiate could accomplish in one half minute by intelligent self-effort that which Nature brings to pass in one year of completely natural living. In eight and a half hours of concentrated Kundalini Pranayama practice, an expert Kriyaban could advance his or her evolution 1000 years. However, one who wishes to engage in extensive Kundalini Pranayama practice must prepare his body and mind to cope with the tremendous energy generated by this technique. In the beginning, the Kriyaban should practice this technique only twelve to twenty-four times, twice a day.

Revolving the Pranic energy up and down the spine will magnetize the spine and draw energy into the deep spine from the rest of the body and also from outside the body. This magnetization of the spine also draws the Kundalini, the stored-up Pranic energy in the Muladara Chakra, up the spine, ultimately filling the Sahasrara with enough energy to bring about superconsciousness. ‘

The Law of Inverse Proportions

Another important aspect of Kundalini Pranayama is its regenerative effect. This is called *The Law of Inverse Proportions.* The Siddhas recognized that the span of life is inversely related to the rate of breathing. This is proved from the study of modern zoology. The shortest lived creatures on this planet have the fastest respiration, while the longest lived creatures have the slowest. Sea turtles and giant tortoises easily live to an age ofthree hundred years, yet they breathe only about four breaths per minute. Humans breathe at about eighteen breaths per minute and live only about seventy years, while monkeys breathe at thirty-two breathes per minute and live less than half of a human life span. The rate of the heart beat is directly related to the rate of respiration. The faster the respiration, the faster the heart beats, and the faster the energy supply is depleted, the heart wears out, and the creature dies. The slower the heart beats, the longer the energy supply, and the longer the life span.

Kundalini Pranayama slows the respiration rate to about two breaths per minute. This, in turn, slows the heart beat and allows that organ to rest from its constant labor. Kriyabans are thus able to rest the heart and conserve (and recharge) the vital Pranic energy. This increases their life span. When full superconsciousness is attained, the body is filled with Pranic energy, and so there is no need at all for breath or heart beat, and the body thereby ceases to age. By manipulating the Pranic energy in superconsciousness, the advanced Kriyaban can also rejuvenate the physical body at will.

The Pranayama Position

Kundalini Pranayama is also practiced sitting in Swastikasana, and with your eyes in Ajna Mudra. However, the arms are not held in Swastik Mudra. Instead, the hands are placed on your crossed legs (or in your lap if you are sitting on a chair), against your abdomen. The hands are held open, palms up, fingers together, thumbs away from your abdomen. One hand is placed on top of the other (right hand on top of left for men, left hand on top of right for women). Your shoulders should be held back to keep your spine straight, but you may let your elbows bow out somewhat more in line with the position of your hands. (The drawing of Babaji Nagaraj shows the great Siddha in the correct Pranayama position). As in the Dhyana position, other than the slight tension necessary to hold the spine erect, keep the body relaxed.

Kundalini Pranayama

Kundalini Pranayama is similar to Hong Sau. In Hong Sau you *watch* the breath and the energy flow in the spine, but in Kundalini Pranayama you control the breath and the energy flow in the spine.

Sit in Swastik Asana, with your hands in Pranayama position, your tongue in Kechari Mudra, and your eyes locked in Ajna Mudra. Inhale through your nose, completely filling your lungs. The breath should be done with enough force so that you can make a slightly perceptible sound of Ah as you breathe in. When your lungs are full, exhale, with your throat a little constricted so that

you can make a slightly audible sound of Ee. Exhale until your lungs are completely empty. As you breathe, there should be a continuous, slightly audible Ah sound with the inhalation, and a continuous, slightly audible Ee sound with the exhalation. Here again, these sounds are Mantras which stimulate the Ida and Pingala energy channels.

In Kundalini Pranayama you control not only the sound, but also the length of your inhalation and exhalation. Each inhalation should take from 10 to 15 seconds (at least 10 seconds, preferably 15 seconds), and each exhalation should take the same amount of time as the inhalation. As the breath goes in, making the slightly audible sound of Ah, count from one to ten or one to fifteen at about one count per second, and then the same count at the same speed as the breath goes out, making the slightly audible sound of Ee. After practicing this technique for a while, you will no longer need to count. If you have trouble breathing slowly (many people do at first), then shorten the length of your breath (shorten your count) as is necessary. But train yourself to slow your breath by gradually lengthening your breath (lengthening your count) each day until you are able to breathe somewhere near the prescribed length. The more relaxed you are, the easier it is to breathe slowly. Watch for unnecessary tension in the body, and keep your mind clear of mundane thoughts, concentrating on the breath and the feelings in the spine.

As in Hong Sau, feel the cool, soothing sensation of the energy going up the spine with your inhalation, beginning at the base of the spine as you start the breath, traveling up the *left* side of your spine (Ida energy channel), and reaching

the Ajna energy center in the forehead at the end of the inhalation. When the energy reaches the Ajna and your breath is complete, immediately begin your exhalation and feel the warm, trickling sensation of the energy going back down along the *right* side of your spine (Pingala energy channel), beginning at the Ajna with the start of your exhalation, and reaching the base of your spine at the end of your exhalation.

Each inhalation and exhalation is one Kundalini Pranayama. You should practice twelve Kundalini Pranayamas twice a day during your Kriya practice routine. When you are able to comfortably practice the technique, you may increase the number to twenty-four.

Always practice Kundalini Pranayama after your practice of Hong Sau, feeling and watching the energy moving up and down the spine (this will prepare you for moving the energy with Kundalini Pranayama). Then practice your twelve Kundalini Pranayamas. After you have completed your Kundalini Pranayamas, practice the Cleansing Exercise, focusing on the Opal Blue Flame, casting your fears, insecurities, weaknesses, and narrow identifications into this sacrificial flame, and identifying yourself more and more completely with the Ubermensch. You may practice the cleansing exercise for as long as you like.

Advanced Form

Once you are able to comfortably practice the Kundalini Pranayama technique, controlling the breath so that it is at the rate of about two breaths a minute, and you definitely

feel the energy going up and down the spine, you may begin practicing the technique in the advanced form.

As you inhale and direct the energy up the spine, focus your attention on the rising energy, and as it reaches each Chakra, mentally chant the Mantra *Awn* one time. Chant the Mantra Aum to each Chakra as the energy goes up through that Chakra. When you reach the Ajna Chakra in the forehead (lungs completely filled), chant the Mantra *Aum* twice to that Chakra and then immediately begin your exhalation, chanting the Mantra *Awn* once to each Chakra as the energy descends through that Chakra. To successfully do this technique in the advanced form, you must, of course, be very familiar with the location of each Chakra. Try to feel the vibration of the *Awn* Mantra in each Chakra as you mentally chant. Do not pause at any Chakra. Chant *Awn* to the Chakra as the energy goes up or down the spine at its usual rate. In time, you will feel a definite sensation (and perhaps even see the color) in each Chakra as you go through it. When you are able to do this technique comfortably, increase the number of Kundalini Pranayamas you practice to 48, twice a day.

The Kriya Mantra

The Kriya Mantra, *Om Kriya Babaji Nama Awn,* is a powerful Mantra, specially formulated by Babaji Nagaraj, the greatest Siddha the world has ever known. This Mantra can help you tremendously to advance on the path. Make this Mantra a part of your life. Chant it often, mentally or audibly, to any rhythm. Chant it once, slowly and with

feeling, before you begin your Kriya practice, and then again after you complete your practice. Chant it as you drive in your car, or as you walk along the street or on a trail. Chant it while you work or while you play. Chant it before you eat a meal, before you go to sleep, and when you awake from sleep. There is massive power in this Mantra, and the power grows and grows with repetition. The more you chant it, the more it becomes part and parcel of your being, and the more you will notice the awesome, elevating effect on your Kriya practice, your work, your friends and loved ones, and your entire life.

Kriya Routine

Make every effort to practice your Kriyas each morning before breakfast, and each evening before going to bed (but atleast an hour after any meal). Start with the Asana Kriyas. When you finish the Asana Kriyas, practice Hong Sau for a short period (at least 5 minutes) and then begin your Kundalini Pranayamas. When you have finished your Kundalini Pranayamas, go immediately into the Cleansing Exercise (for as long as you like, but at least as long as it took to do the Kundalini Pranayamas). Then practice one of the Dhyanas for 15 or 20 minutes (alternate Hong Sau, Asa Dhyana, and Chakra/Omkara Dhyana each day so that you practice each one. If you wish, you may practice all of them, one after another). All of the Kriyas are important, and should be practiced together. However, Kundalini Pranayama Kriya is without a doubt the most important of all, and even if you cannot manage to practice the others, make sure you find time to practice your Kundalini

Pranayamas and the Cleansing Exercise each and every day, no matter what!

Always remember your pledge to Babaji Nagaraj to practice Kundalini Pranayama Kriya to your last breath, and not to reveal this technique to any one under any circumstances. Kundalini Pranayama Kriya is a powerful technique which, if practiced faithfully, will dramatically accelerate your evolution. It is a precious gift from our cherished ancestral heritage. Never neglect it for any reason. Never fail to practice it each day. The great Siddha is counting on all of us to use this technique to advance our own evolution so that we can advance the evolution of the world and pull it out of its tailspin into degeneracy. This is a sacred Aryan duty, and one in which we dare not fail.

OM KRIYA BABAJI NAMA AUM

"Kriya is an instrument through which human evolution can be quickened. The ancient Siddhas discovered that the secret of superconsciousness is intimately linked with breath mastery. This is Aryavarta's unique and deathless contribution to the world's treasury of knowledge. Prana, which is ordinarily absorbed in maintaining heart action, must be freed for higher activities by a method of calming and stilling the ceaseless demands of the breath."

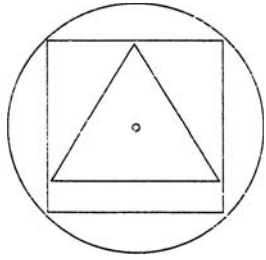
— Sriyukteswar

"Kriya is a simple, psychophysiological method by which human blood is decarbonated and recharged with oxygen. The atoms of this extra oxygen are transmuted into life current [Prana] to rejuvenate the brain and spinal centers. By stopping the accumulation of venous blood, the Kriyaban is able to lessen or prevent the decay of tissues."

— Paramhansa Yogananda

BABAJI NAGARAJ

KUNDALINI PRANAYAMA KRIYA



Asana Kriya

To Allfather, who has guided me in writing this booklet,
as he has guided me all through life.

– Jost

For those who realize that to change the world,
you must first change yourself!

Asana Kriya

The path of the Siddha, the path of Wotan, is to evolve to the highest state, and to use that advancement to help raise the evolutionary level of the entire planet. The physical body is an integral part of the individual, and it must be evolved along with the mind. If the body is neglected while the mind evolves, the natural deterioration of the body will hamper progress. (In fact, evolving the mind without the body will actually accelerate the deterioration of the body.) But the physical body, even if presently weak or infirm, can be used to great advantage to rapidly accelerate the individual's evolution. The Aryan Siddhas discovered that certain physical motions and positions greatly stimulate the energy centers while at the same time healing, purifying, and evolving the physical body. Hence, many of the Kriyas are oriented to the physical body.

The Siddhas of Aryavarta developed many physical exercises to heal and evolve the body and to keep it healthy and toned. Babaji Nagaraj selected eighteen of these for a simple exercise routine which services all the essential areas of the body. This unique exercise routine, *Asana Kriya,* was designed to heal, purify, and keep the student's body in perfect health and agility, as well as to move the energy upward toward the higher centers. The daily practice of Asana Kriya, along with a natural diet, will eliminate illness and infirmity (even the infirmity of old age) from the life of the student once and for all.

How Asana Kriya Works

Asana Kriya keeps the physical body free from functional disorders and diseases by relaxing and rejuvenating the muscles and tendons, massaging the internal organs and glands, and strengthening all of the energy centers in the body to permit the unobstructed transmission of Pranic energy.

Besides the seven large energy centers along the spine, there are hundreds of smaller energy centers throughout the body which service particular muscles, joints, organs, etc. The ultimate cause of all disease or infirmities is always an obstruction to the natural flow of Pranic energy through these centers and channels (caused by injury, toxins, or improper diet). Removing obstructions and allowing the Pranic energy to flow naturally will permanently heal illness and infirmity.

The physical motions of Asana Kriya not only strengthen particular muscles, joints, ligaments, and internal organs, but also stimulate, strengthen, and remove obstructions from the energy centers and channels which service that area. Stimulation of the energy centers amplifies any physical stimulation. Over a period of time, the daily practice of Asana Kriya will heal and recondition the entire body, slowly but steadily bringing all the muscles, joints, and internal organs back to their natural state.

Healing and Purifying the Body

Asana Kriya is truly remarkable. There are many examples of how faithful practice of Asana Kriya has cured

even severe diseases such as diabetes, arthritis, and cancer. I have practiced these exercises daily for several years, and I have realized many amazing regenerative effects on my own physical body. One noteworthy example of this concerns a chronic lung condition from working with toxic materials:

After I had returned from Vietnam, I worked as a longshoreman in San Francisco. During that time I loaded raw asbestos, literally working in the midst of a cloud of white asbestos dust. Years later, the fibers in my lungs began to take a noticeable toll on my health, strength and endurance. I resigned myself to a continuing physical degeneration caused by this condition. However, after learning Asana Kriya and several years of daily practice, I found to my surprise and delight that all symptoms of fibrosis had disappeared. My strength, endurance, and agility has returned to a level as good as it was 20 years earlier. Needless to say, I continue to practice Asana Kriya daily.

I also reversed another lung disorder with Asana Kriya: Just before I learned Asana Kriya, I had developed a severe case of asthma. My condition was so bad that I wouldn't dare leave the house without my lung spray I could not be anywhere around dust or smoke. The medical profession offered no cure for my condition. But after I had learned Asana Kriya, I not only practiced the routine every day, but I further practiced Viparita Karani (Asana Kriya 7), along with special Mantras for the Anahata energy center, for 10 minutes each morning and 10 minutes each evening. Within 2 weeks, the asthma vanished and I have had no

problems with it since. I am no longer bothered by dust or smoke.

Make time in your life for daily practice of these amazing exercises. Regardless of your age or your physical infirmities, you will realize dramatic changes in your health, a steady purification and rejuvenation of your body, and advancing evolution.

Guidelines for Practice of Asana Kriya

Obviously, the best method of instruction for Kriya is direct initiation. But considering the very few who even have the desire, let alone the self-discipline necessary to effectively use this ancient Aryan science, and the dire need for more Aryans of advanced evolution to pull this earth out of dark age chaos, it is necessary to offer this instruction in written form. We have done our best to explain each Asana Kriya, and we have included an illustration. Fortunately, there is a video available as well. Marshall Govindan has produced a video demonstrating Asana Kriya (reasonably termed Kriya Hatha Yoga in the Tamil tradition). Of additional interest, the video was made in the Himalayas at Badrinath (the very heart of ancient Aryavarta), near the abode of Babaji Nagaraj. Although this video is oriented toward the new-age audience, it is still an excellent aid for learning Asana Kriya, and we highly recommend it. The video is available through Kindred Publications.

[Note: In the aforementioned video on Asana Kriya, Marshall Govindan gives us a panorama of the Himalayan mountains, the heartland of ancient Aryavarta, and tells his

viewers that "Babaji Nagaraj is a great broadcasting station, sending vibrations of peace and love throughout the world". While many may consider this simply some new-age jingoism, there is, however, great truth in his words which we should all understand As we noted in *Kriya: The Ancient Aryan Science of Accelerated Evolution,* the earth is now in a great galactic dark age cycle, which has noticeably retarded mankind's natural evolutionary advancement by 400 years. This is the first time this has happened since humankind has been on this earth, and the increased distance from the Galactic energy center is having a sorely degenerative effect on humanity. But this effect would be much, much worse if it were not for a few great Siddhas such as Babaji Nagaraj. These advanced beings are tremendous generators of energy, and their presence on this planet adds materially to the world's energy level, and this actually counteracts and lessens some of the dark age effects. If it were not for this, we would be in much worse shape today. Moreover, by practicing the Kriyas and advancing our own evolution, we add even more energy to the energy field of the great Siddhas, thereby raising the level — and the consciousness — of the whole planet. We are all desperately needed for this important task! But Babaji Nagaraj is not just sitting around sending out energy. He and his major students are very, very busy with important activities to change and uplift this degenerating world. As we advance on the path, we, too, will not only add to the energy field, but also become more and more active in the struggle against the dark age forces.]

The following are some important points to remember in learning and practicing Asana Kriya:

• Each Asana Kriya is uniquely designed to heal, tone, and regenerate a certain area of the physical body, and stimulates one of the seven large energy centers, helping to open that center and move the energy up to the higher centers. Other areas of the body and other energy centers may also be affected and benefited, but the description of each Asana Kriya below will usually note only the primary area and the primary energy center which it affects.

• The Asana Kriyas should always be done in pairs, each Asana Kriya with is own counter Asana Kriya, so that the stretching of muscles and joints in one direction will be balanced by stretching in the opposite direction.

• Asana Kriya is always done in stages, and these stages are numbered in the descriptions below. Never force yourself into a stage which you are unable to do comfortably. Remain in the former stage, gently training yourself over a period of time to perform the more difficult stages. It is not necessary to do the exercises perfectly to realize the benefits. Do them only as far as you can, steadily limbering and stretching your body, and you will eventually be able to master all of the exercises. If you have old injuries which prevent you from assuming some of the more difficult positions, do not let this discourage you. Simply go as far as you are able and perform as much of the exercise as you are able. You will still receive many of the benefits. There are some infirmities which certain of the Asana Kriyas could aggravate. These are noted under "Cautions" in the descriptions below. If you have such infirmities, be

especially cautious in doing the Asana Kriya, or if the condition is severe, omit that Asana Kriya from your practice for the time being.

• Always breathe normally during practice of Asana Kriya. Never hold your breath. Holding your breath during exercises will actually shorten your life. The lungs function to extract oxygen from the air and replace it with waste materials. If the air is held in the lungs - especially while tensing or exercising the body - then the waste materials accumulate and begin to take the place of oxygen in the process. Hence, the body is toxified in its own waste materials, which will rapidly degenerate the organs, leading to premature death.

• All of the Asana Kriyas are begun from the standing position (erect, heels together, toes apart, and arms at the sides). After completion of each Asana Kriya and a period of relaxation, always return to the standing position before beginning the next Asana Kriya.

• Generally, each Asana Kriya should take about one minute to do. If there are variations, then the variations should all be done within one minute. Some Asana Kriyas can be done for longer periods of time, especially if done for therapeutic reasons (such as Viparita Karani for Asthma), but never exceed 10 minutes at any one time.

• Each Asana Kriya should be followed by a period of relaxation equal to the period of exercise (one minute, unless the Asana Kriya was done longer). This is done laying on your back or on your stomach or in a relaxed standing position depending on the instructions. Relaxation allows

the all the Pranic energy which was released from the stimulated energy centers io flow throughout the body, regenerating and healing it.

• The first Asana Kriya stimulates the Sahasrara energy center, which polarizes the energy flow toward the higher centers. The second Asana Kriya also polarizes the flow of energy by stimulating each of the major energy centers. At the same time it gently loosens and stretches the body, preparing it for the rest of the exercise routine.

• Mudras and Mantras are done in conjunction with the first two Asana Kriyas. The hands are placed in Mudra postion — palms together, fingers together and extended - at the energy center in order to increase the energy field around that center, which, of course, strengthens the center. Then *The Kriya Mantra* is chanted audibly. This stimulates and further strengthens the center. The Kriya Mantra, *Om Kriya Babaji Nama Aum* (Ohm Kree'-yah Bah'-bah-jee Nah'-mah Ah-ohm'), has been designed by Babaji Nagaraj to especially stimulate the energy centers. All the sounds in this Mantra stimulate the flow of Pranic energy. *Om* is a specific Mantra for stimulating the Vishudha energy center, and Aum is a specific Mantra for stimulating the Ajna and Sahasrara centers. The *Ah* and *Ee* sounds stimulate the Ida and Pingala energy channels respectively. *Nama* means salutations, that is, Salutations to *Kriya Babaji,* another name by which Babaji Nagaraj is known.

• The entire Asana Kriya routine should be practiced at least once a day, preferably in conjunction with your other Kriya practice. If you have a busy schedule, you can split

your practice, for instance, doing one half of the Asana Kriyas in the morning and the other half in the evening.

The Asana Kriyas

Asana Kriya 1 – (A Variation of) Sasamgasana

(*Sah-sahm-gahsh'-ah-nah*, the Hare Asana)

Counter Asana: Asana Kriya 18, Puma Shanti Savasana

Energy Center: Sahasrara

Physical Benefits: The sole purpose of this exercise is to stimulate the Sahasrara and to polarize the energy flow of the whole exercise routine to the higher energy centers.

Cautions: collapsed or slipped spinal discs

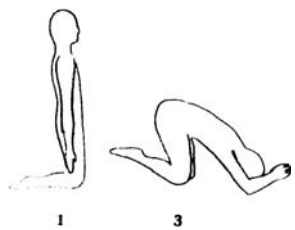
1. From the standing position (from which all the Asana Kriyas begin), kneel down, knees and legs together.

2. Place the crown of the head on the floor, keeping the hands at the sides.

3. Place the palms together in front of the head, increasing the energy field of the Sahasrara. Raise the feet, balancing on the knees and forearms. (This applies gentle pressure on the Sahasrara.)

4. Chant the Kriya Mantra, *Om Kriya Babaji Nama Aum.*

5. Lower the feet. Brings the arms and hands back to the side. Raise the head and stand up. Relax.



Asana Kriya 2 – Suryanamaskara

(*Soor'-yah-nah-mahs'-kah-rah*, the Sun Salutation)

Counter Asana: This exercise contains its own counter Asana Energy Centers: All

Physical Benefits: Further polarizes the energy flow. Prepares the body for the rest of the exercise routine by gently stretching and loosening all of the joints, muscles, and ligaments.

This is a very, very ancient ceremonial exercise which comes from pre-Vedic times in Aryavarta. It is designed to be done outside in the sun, with little or no clothing on, before 9:30 AM or after 3:30 PM, when the harmful rays of the sun are filtered. This allows the body to safely produce the necessary vitamin D from the sunshine.

1. Stand straight up with your heels together, toes apart, and the palms of your hands together above your head. Chant the Kriya Mantra, "Om Kriya Babaji Nama Aum". (The hand position increases the energy field while the Mantra stimulates the energy center.)

2. Place the hands, palms together, at the Ajna energy center at the forehead, between the eyebrows. Chant the Kriya Mantra.

3. Place the hands, palms together, at the Vishuda energy center at the throat. Chant the Kriya Mantra.

4. Place the hands, palms together, at the Anahata energy center at the heart. Chant the Kriya Mantra.

5. Place the hands, palms together, at the Manipura energy center at the navel. Chant the Kriya Mantra.

6. Kneel down, knees and legs together, and place the hands, palms together, on the top of the head. Chant the Kriya Mantra.

7. Assume the variation of Sasamgasana (Asana Kriya 1). Chant the Kriya Mantra

8. From the kneeling position, place your right knee forward with the top of the foot on the floor, your left leg stretched back with the top of the foot also on the floor, your back arched and your head looking up. Chant the Kriya Mantra.

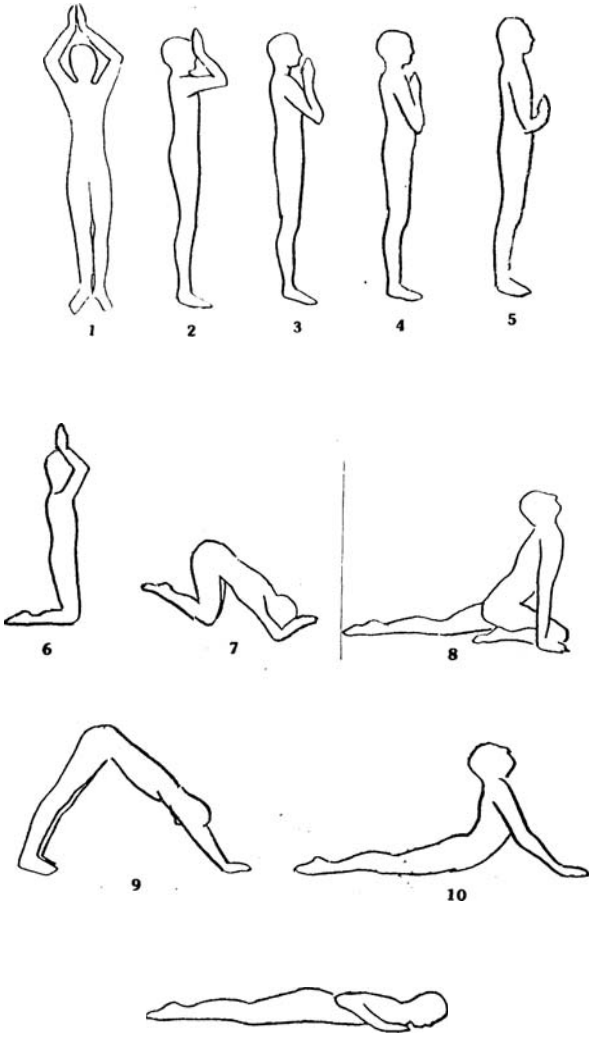
9. Bring your feet together with your heels close to the floor, legs straight. Place your hands about shoulder width apart. The body is bent with the hips raised and the head down. Chant the Kriya Mantra.

10. Lower your hips to the floor. Arch your back and look up and back as far as you are able. Chant the Kriya Mantra.

11. Lower the back and head to the floor (relaxed position). Chant the Kriya Mantra.

Now repeat the positions in reverse order, starting with #11 and going all the way to #1. Reverse the leg positions

for #8 (left leg forward, right leg back). Chant the Kriya Mantra with each position. Relax.



Asana Kriya 3 – Sarvangasana

(*Shahr-vahng-ahsh'-ah-nah*, the Shoulder Asana)

Counter Asana: Asana Kriya 4, Matsyasana

Energy center: Vishudha

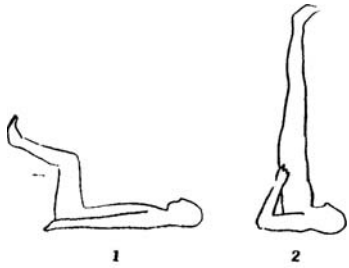
Physical Benefits: Relieves chronic sinus conditions, hay fever, sore throats, eye disorders, headaches, and dental disorders. Improves eyesight, hearing, memory, varicose veins, and maintains the reproductive organs in a healthy condition. Regenerates entire physical body.

1. Lay down on your back. Raise your legs perpendicular to the floor, keeping your hips on the floor and leaving your knees a little bent. Move your toes around. This relaxes and stimulates the legs, getting them ready to elevate further.

2. Raise the trunk straight up, perpendicular to the floor, so that you are on your shoulders and your chin into your chest. Support your back with your hands and keep the legs straight. Hold this position for one minute. (Do not force yourself into this position. If you have difficulty getting into this position or in holding it, go back to, or remain in, step 2 above, which will give many of the benefits of the full position. Gradually train yourself to assume the full position.)

3. Lower the back, leaving the legs perpendicular, legs bent, arms at your sides. Move your toes around. Lower the legs to the floor, rock your head from side to side a few times (relaxing the neck), and relax on your back for one minute.

4. Reach back over your head and stretch and tense the whole body, sit up, keeping your legs straight, and reach toward your toes as far as you can. Stand up.



Asana Kriya 4 – Matsyasana (Meenasana)

(*Mahts-Yahsh'-ah-nah or Mee-nahsh'-ah-nah*, the Fish Asana)

Counter Asana: Asana Kriya 3, Sarvangasana

Energy Center: Vishudha

Physical Benefits: Relieves rheumatoid arthritis in the back, hyperthyroidism, kyphosis, activates the pituitary and pineal glands. Cautions: Pinched nerves in the cervical vertebrae or knee contractures.

1. In the sitting position, place your right foot on your left thigh. Massage the right knee and move it up and down. (If you cannot get into this position, place your left foot under your right thigh and your right foot under your left thigh and go on to step 3 in this simple cross-legged position.)

2. Place your left foot on your right thigh. Massage the left knee and move it up and down. (If you cannot get into

this position, place the left leg under the right and continue in this half-position.)

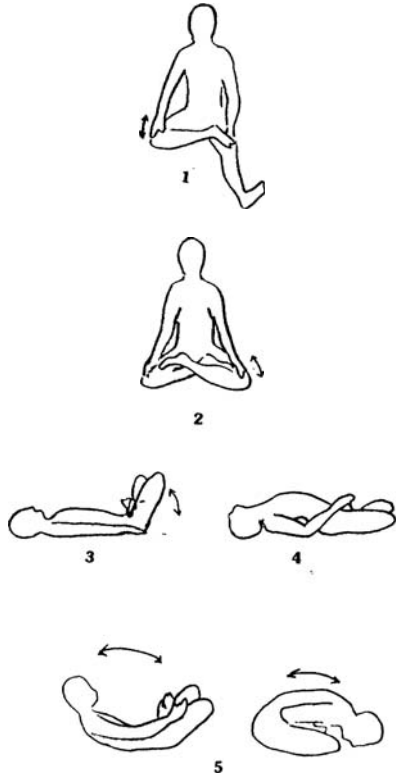
3. Grasp the toes (or your ankles if your legs are not fully crossed) and bend forward, then roll backwards on to your back. Move the crossed legs gently up and down toward the floor (if the legs are not completely crossed, you will have to hold them together during the movements in this exercise).

4. Lower the crossed legs to the floor. Arch your back and place the top of your head on the floor, making a bridge between your buttocks and the top of your head. Keep your hands on your thighs or holding your toes (or on your thighs if your legs are not fully crossed), elbows off the floor. Hold this position for about 30 seconds.

5. Lower your back and raise your crossed legs, bringing them back over the head. Then rock and roll forwards and backwards on your back, keeping your head in close to your crossed legs so that you won't bang your head on the floor. This is an excellent exercise which beautifully massages the whole length of the spinal column, the ankles, knees, and hips, and all of the internal organs.

6. After rolling back and forth several times, stop at the sitting position, uncross the legs, stand up, and relax.

If this exercise is too difficult for you to do, substitute Asana Kriya 8, Ardha Matsyasana while you train yourself to master this exercise one step at a time.



Asana Kriya 5 – Padahastasana (Nindra Kokkuasana)

(*Pah-dah-hahsh-tahsh'-ah-nah*, the Standing Posterior Stretch Asana) (Tamil: *Neen '-drah Koh-koo-ahsh'-ah-nah*, the Standing Crane Asana)

Counter Asana: Asana Kriya 6, Dhanurasana

Energy Center: Swadhistana

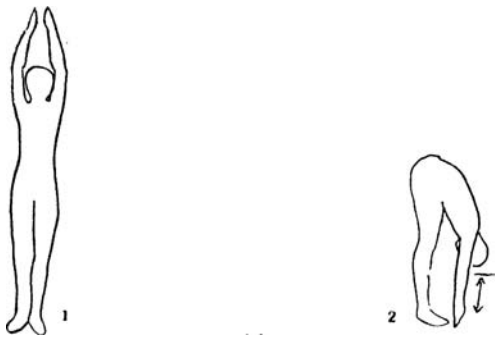
Physical benefits: Stretches all the posterior muscles (lower back and back of legs). Excellent for gently removing contractures from the hips and knees, increasing memory, and stimulating digestion.

1. Stand with your heels together and toes apart. Raise your hands above your head, stretching as far above the head as you are able. Bend all the way forwards so that your fingertips are on or near the floor (or as far down as you are able). Keep your knees as straight as possible.

2. Begin a motion, gently moving your hands up and down from about knee height, stretching your fingertips closer and closer to the floor (at least 18 times).

3. Stop the motion. Grasp your toes (or hold the hands down as far as you are able) and stretch, holding the position for a few seconds.

4. Stand back up, stretching your arms up over the head as high as possible. Lower your arms and relax.



Asana Kriya 6 – Dhanurasana (Vilasana)

(*Dahn-oo-rahsh'-ah-nah*, The Bow Asana) (Tamil: *Vee-lahsh'-ah-nah*)

Counter Asana: Asana Kriya 5, Padahastasana.

Energy Center: Manipura

Physical Benefits: Massages, stimulates and regenerates the internal organs of the abdomen. Prevents and cures diabetes (massaging, stimulating, and regenerating the pancreas and the corresponding energy centers which ensure the proper production and use of insulin). Some relief from prolapsed discs.

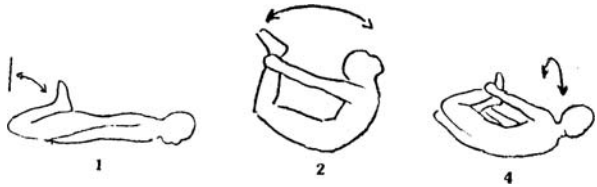
1. Lay down on your stomach, legs together, hands at your sides. Begin moving the lower legs up and down, trying to touch your heels to your buttocks. This is a very important part of the exercise which gently massages and lubricates the knees, while stimulating the energy centers in the knees.

2. Grasp your ankles, pull up your legs, head, and shoulders, arching your back. Begin a rocking motion on your abdomen forwards and backwards. Rock back and forth several times.

3. Stop the motion and lower your back.

4. Pull up again into the arched position and roll from side to side several times.

5. Stop the motion. Lower your arms, legs, and head. Relax for one minute laying on your stomach. Stand up.



Asana Kriya 7 – Viparita Karani

(*Vee-pah-ree'-tah Kah-rah'-nee*, The Inverted Asana)

Counter Asana: Asana Kriya 8, Ardha Matsyasana

Energy Center: Anahata

Physical Benefits: Asthma and other lung disorders, heart disorders, throat and sinus disorders

Cautions: prolapsed discs or spinal bifida.

1. Lay down on your back. Raise your legs into position 1 of Asana Kriya 3, Sarvangasana.

2. Raise your back and place your hands on your hips, holding the hips directly above the elbows, which remain on the floor. Hold your hips in your hands, legs straight and perpendicular to the floor, with all the weight supported by your elbows. Hold this position for one minute.

3. Lower the torso, legs, and arms back into position 1.

4. Lower your legs to the floor, arms to your sides, and gently rock the head from side to side a few times. Relax on your back for one minute.

5. Reach back over your head and stretch and tense the whole body, sit up, keeping your legs straight, and reach toward your toes as far as you can. Stand up.

Asana Kriya 8 – Ardha Matsyasana (Pathi Meenasana)

(*Ahr'-dah Mahts-yahsh'-ah-nah*, the Half Fish Asana) (Tamil: *Pah'-tee Mee-nash'-ah-nah*)

Counter Asana: Asana Kriya 7, Viparita Karani.

Energy Center: Vishuda

Physical Benefits: Many of the same benefits of Kriya 4, Matsyasana. It is also very good for insomnia. If you have problems with insomnia, practice this position for one minute before going to sleep.

1. Lay down on your back.

2. Raise your shoulders and arch your back, placing the top of your head on the floor, making a bridge between the top of your head and your buttocks. The legs remain straight and together, with the sides of the feet pointed toward the floor. The hands are placed on the thighs, elbows off the floor. Hold the position for one minute.

3. Lower the back, arms at your sides, and relax for one minute.

4. Reach back over your head and stretch and tense the whole body, sit up, keeping your legs straight, and reach toward your toes as far as you can. Stand up.

Asana Kriya 9 – Halasana (Kalapoyasana)

(*Hah-lahsh' ah-nah*, the Plow Asana) (Tamil: *Kah-lah-poy'-ahsh-ah-nah*)

Counter Asana: Asana Kriya 10, Bhujangasana

Energy Center: Vishudha

Physical Benefits: Stretches the muscles, ligaments, and vertebrae, relieves contractures and pinched nerves in the vertebral column, massages the heart and other internal organs of the upper chest cavity. Cautions: Women who are more than four months pregnant should not do this exercise.

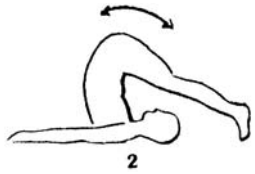
1. Lay down on your back, feet together, hands at your sides. Raise your legs into position 1 of Asana Kriya 3, Sarvangasana.

2. Stretch your legs back over your head, touching your toes to the floor, legs straight, arms on the floor in the opposite direction as the legs. Rock back and forth on your shoulders, pushing against the floor with your toes.

If you cannot get your toes on the floor, leave your legs over your head and gently rock on your shoulders so that the toes rock closer and closer to the floor. In time, the body will stretch enough that you can get your toes on the floor.

3. Lower your back and bring your legs back to position #1 above. Lower the legs to the floor. Rock the neck from side to side a few times and relax on your back for one minute.

4. Reach back over your head and stretch and tense the whole body, sit up, keeping your legs straight, and reach toward your toes as far as you can. Stand up.



Asana Kriya 10 – Bhujangasana (Paambuasana)

(*Boo-jahng-ahsh'-ah-nah*, the Cobra Asana) (Tamil: *Pahm-boo-ahsh'-ah-nah*, the Serpent Asana)

Counter Asana: Asana Kriya 9, Halasana.

Energy Center: Manipura

Physical Benefits: Stretches, lubricates, and strengthens the lower back muscles, ligaments and vertebrae, massages the internal organs of the lower abdomen, stimulates the arms, hands, and shoulders. Cautions: Lordosis, pinched nerves in the spinal column, or spinal bifida.

1. First variation: Lay down on your stomach, legs together, arms at your sides. Begin a motion lifting your head, shoulders, and as much of your trunk as you are able up and down, undulating like a serpent. Do not use your hands or arms. Use the muscles of your abdomen and lower back, and keep your legs on the floor. Do this several times.

2. Second variation: Place your hands by your shoulders, arch your back and straighten your arms, elevating your

arched back. Leave your hips on the floor and stretch your neck back as far as you are able.

3. Third Variation: Lower your back, arms back to your sides. Keep your forehead on the floor and stretch your arms out along side your head with your palms together in front of the top of your head. Sweep the arms back to your sides, arch your back, elevating your head and shoulders as in the first variation, then lower your head and shoulders back to the floor and your arms back forward together, audibly clapping the hands together. Do this several times.

4. Place your hands back along your sides and relax for one minute. Stand up.

1

Asana Kriya 11 – Yogamudrasana

(*Yoh'-gah-moo-drahsh'-ah-nah*, the Yoga Mudra Asana)

Counter Asana: Asana Kriya 12, Ardha Chakrasana

Energy Center: Manipura

Physical Benefits: Massages, lubricates, and regenerates the knees, ankles, hips, and lower back, massages the internal organs. Excellent for rheumatoid arthritis in the back, constipation, and relief of contractures in the shoulders, elbows, and wrists.

Cautions: knee contractures.

1. Sit on the floor. Place your left foot on your right thigh. Move your left knee up and down several times with the left hand to massage the left knee, ankle, and hip.

2. Place your right foot on your left thigh. Move your right knee up . and down several times with your right hand to massage the right knee, ankle, and hip.

Note: If you cannot get your foot on your thigh, place the right leg under the left and continue. If you cannot get either foot on your thighs, cross your legs with both feet under your thighs in the simple cross-legged position and continue. In time, you will be able to train yourself to get at least one foot on your thigh.

3. First variation: Grasp your great toes (or your ankles if your feet are not completely crossed) and begin a motion bending forward and back, trying to touch your forehead to the floor. Keep your spine straight so that the stretch will be in the lower back. Do this several times.

4. Stop the motion and sit up straight.

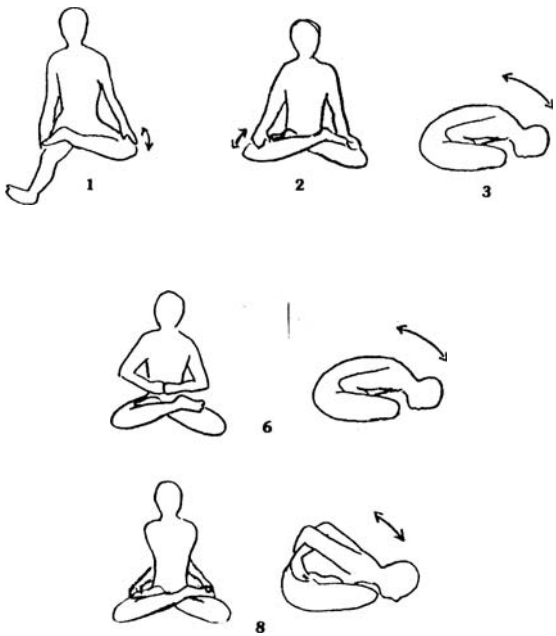
5. Second variation: Nabi Mudra (Nah'-bee Moo'-drah). Make a fist with both hands, with your thumbs inside of the fists. Put the two fists together, knuckles to knuckles, and rotate the knuckle areas against one another, gently massaging the nerve endings at the base of the

6. Place the fists behind the heels, into the abdomen, and bend forward and back several times as in the first variation.

7. Stop the motion and sit up straight.

8. Third variation: Cross your arms behind your back and grasp (or reach towards if your are unable to stretch that far) your right great toe with your right hand and your left great toe with your left hand. Bend forward and back several times as in the first and second variation.

9. Uncross your arms and legs, stand up, and relax.



Asana Kriya 12 – Ardha Chakrasana (Pathi Chakrasana)

(*Ahr'-dah Chahk-rahsh'-ah-nah*, the Half Wheel Asana)
(Tamil: *Pah'-tee Chahk-rahsh'-ah-nah*)

Counter Asana: Asana Kriya 11, Yogamudrasana.

Energy Center: Sahasrara

Physical Benefits: Very good for herniated or slipped spinal discs, Kyphosis, and restoring spinal agility. Improves the memory and prevents senility.

1. Lay down on your back. Place your feet flat on the floor near your buttocks with your knees up. Place your hands near your shoulders with your elbows up.

2. Raise your body up, arching your back and placing the top of your head on the floor, somewhat between your hands. Hold this position for one minute.

3. Lower your body back into position #1 above. Lower your legs to the floor and. your hands to your sides. Rock your head from side to side a few times and relax for one minute.

4. Reach back over your head and stretch and tense the whole body, sit up, keeping your legs straight, and reach toward your toes as far as you can. Standup.

Asana Kriya 13 – Paschimotanasana (Amarntha Kokkuasana)

(*Pahsh-ee-moh-tah-nahsh'-ah-nah*, the Posterior Stretch Asana)

(Tamil: Ah-mahrn'-thah Koh-koo-ahsh'-ah-nah, the Sitting Crane Asana)

Counter Asana: Asana Kriya 14, Salabhasana

Energy Center: Swadhistana

Physical Benefits: Stretches all the posterior muscles, joints, and ligaments of the back and legs, massages the internal organs of the lower abdomen. Excellent for relieving hemorrhoids and problems with prostate and kidneys. Also excellent for rheumatoid and osteoarthritis in the vertebral column and sciatic nerve pain.

Cautions: Kyphosis (hunch back).

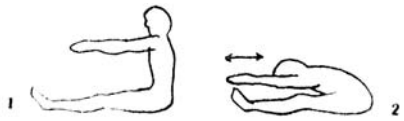
1. Lay down on your back, legs together and arms at your sides. Stretch your arms above your head and sit up, your trunk perpendicular to the floor and your arms stretched out parallel with your legs.

2. Begin a motion bending forward and back at the hips, stretching your hands out over the tops of your toes and your head toward your knees. Keep your knees straight. Continue this motion for one minute.

3. Stop the motion. Grasp your great toes (or reach as far as you are able toward them) and pull your head toward your knees, holding this stretch for a few seconds.

4. Lay back down with your arms stretching above your head. Lower your arms to your sides and relax for one minute.

5. Reach back over your head and stretch and tense the whole body, sit up, keeping your legs straight, and reach toward your toes as far as you can. Stand up.



Asana Kriya 14 – Salabhasana (Vittelasana)

(*Sah-lah-bahsh'-ah-nah*, the Locust Asana) (Tamil: *Vee-til-ahsh'-ah-nah*, the Grasshopper Asana)

Counter Asana: Asana Kriya 13, Paschimotanasana

Energy Center: Muladara

Physical Benefits: Strengthens the muscles in the groin and lower abdomen, strengthens and regenerates the hips, massages, tones, and regenerates the genital and reproductive organs, kidneys and liver.

1. First variation: Lay on the floor on your stomach. Place your right hand a few inches away from your right hip. Raise your left arm and left leg and roll over onto your right side, keeping your left hand on your left thigh, your right arm on the floor behind your back. You may bend the right leg for better support.

2. Begin a scissors motion with the left leg, lifting the leg up and down as high as you are able. Do this 18 times.

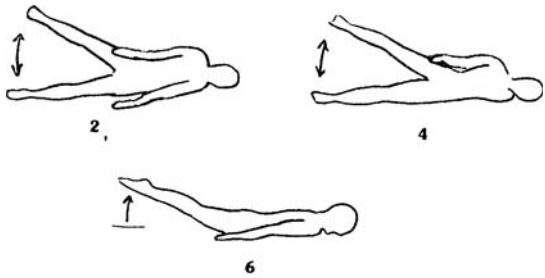
3. Stop the motion. Roll back on your stomach and lower your left arm and leg. Place your left hand a few inches away from your left hip and roll over onto your left side in the same manner as in step 2 above.

4. Begin a scissors motion with the right leg, 18 times, as in step 3 above.

5. Stop the motion. Roll back on your stomach and lower your right arm and leg.

6. Second variation: Keeping your hands relaxed at your sides, raise both legs together from the hips, using the muscles of your lower back and abdomen. Hold for a few seconds, then lower your legs and relax. Do this variation 3 times.

7. Relax on your stomach for one minute. Stand up



Asana Kriya 15 – Vaj ramud rasana (Vajrolimud rasana)

(*Vahj-rah-moo-drash'-ah-nah*, the Firm Mudra Asana)
(Tamil: *Vahj-roh-lee-moo-drahsh'-ah-nah*)

Counter Asana: Asana Kriya 16, Supta Vajrasana

Energy Center: Muladara

Physical Benefits: Massages and regenerates whole length of the spine and all of the internal organs, stretches and tones the muscles, joints, and ligaments of the arms, legs, hips, and back. Energizes the whole body.

1. First variation, Mudra position: Lay down on your back. Raise your legs perpendicular to the floor, keeping

your hips on the floor. Clasp your hands together, interlocking your fingers, behind your knees.

2. Sit up, balancing yourself on your buttocks, keeping your head close to your knees and your feet and lower legs held out to at least eye level. Hold this position for about 15 seconds.

3. Second variation: Roll backwards into a position similar to Asana Kriya 9, the Plow Asana, touching your toes to the floor behind your head. Then immediately roll forwards into a position similar to Asana Kriya 13, the Posterior Stretch Asana, with the backs of your legs on the floor and your head touching your knees. Keep your head close to your knees so that you do not bang your head on the floor. Continue rolling back and forth in this manner for several times.

4. Stop the motion at the Mudra position. Lower your back to the floor. Lower your legs and aims and relax for one minute.

5. Reach back over your head and stretch and tense the whole body, sit up, keeping your legs straight, and reach toward your toes as far as you can. Stand up.

2

3

Asana Kriya 16 – Supta Vajrasana

(*Soop'-tah Vahj-rahsh'-ah-nah*, the Supine Firm Asana)

Counter Asana: Asana Kriya 15, Vajramudrasana.

Energy Center: Muladara

Physical benefits: Strengthens the knees, hips, ankles, an shoulders. Beneficial for slipped discs and contractures of the ligaments of the knees.

1. Kneel down on the floor with your knees and feet together. Spread your feet apart, but keep your knees together.

2. Gently begin sitting down, moving the body up and down as you do so (which massages and loosens the knees and ankles), until your buttocks are on the floor between your feet.

3. Lay back, slowly lowering the head and shoulders to the floor. (If you are not able to do this, remain in the kneeling position, gently bouncing up and down, massaging the knees).

4. Cross your arms behind your head, reaching toward the opposite shoulder blades. Clap your back with your hands several times. This stimulates the energy centers in the hands. (If you have remained in the kneeling position in

step 3, clap your back with your hands in this manner while in the kneeling position).

5. Uncross the arms and sit up. Raise up onto your knees, bring your feet together, stand up, and relax

Asana Kriya 17 – Trikonasana

(*Tree-kohn- ahsh'-ah-nah*, the Triangle Asana)

Counter Asana: this exercise has its own counter Asana.

Energy Center: Swadhistana

Physical Benefits: Massages, strengthens, and tones the spine and the internal organs of the abdomen, stretches and tones the muscles of the sides, legs, and lower back.

1. Stand up straight, with the feet spread about shoulder width apart. Stretch the arms out to your sides, in line with your shoulders and hold them in that position during all the variations.

2. First variation: Turn your head and look at your right index finger. Hold your eyes on your right finger as you reach down and: a) touch your left foot with your left index finger; b) rotate your hips and touch your right foot with your left index finger, c) rotate your hips back and again

touch your left foot with your left index finger. Return to the standing position in step 1.

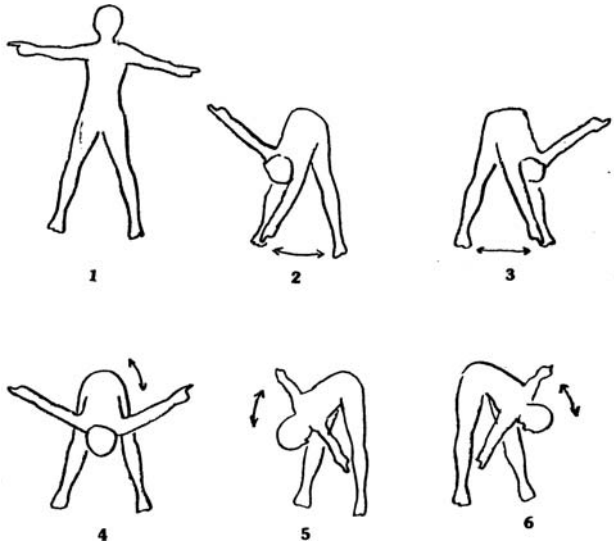
3. Turn your head and look at your left index finger. Hold your eyes on your left finger as you reach down and: a) touch your right foot with your right index finger, b) rotate your hips and touch your left foot with your right index finger; c) rotate your hips back and again touch your right foot with your right index finger. Return to the standing position in step 1.

4. Second variation: Bend forward to waist level. Begin a motion bobbing your head from waist level to the space between your knees. Do this 18 times. Stop the motion. Slowly push your hips forward and bend back as far as you are able. Return to the standing position in step one.

5. Third variation. Keeping your hips straight, twist your head, shoulders, and torso above the hips 90 degrees to the right. Bend down to the right to waist level. Begin a motion bobbing your head from waist level to your right knee. Do this 18 times. Stop the motion. Slowly bend back as far as you are able, still twisting to the right. Return to the standing position in step one.

6. Keeping your hips straight, twist your head, shoulders, and torso above the hips 90 degrees to the left. Bend down to the left to waist level. Begin a motion bobbing your head from waist level to your left knee. Do this 18 times. Stop the motion. Slowly bend back as far as you can, still twisting to the left. Return to the standing position in step one.

7. Lower your arms and relax.



Asana Kriya 18 Puma Shanti Savasana

(*Poor'-nah Shahn'-tee Shah-vahsh'-ah-nah*, the Complete peace and relaxation Asana)

Counter Asana: Asana Kriya 1, Sasamgasana.

Energy Center: Allows the Pranic energy released from the stimulated energy centers to flow throughout the body, regenerating and healing.

Physical benefits: Regeneration

1. Lay down on the back, arms at the sides a few inches from the body, legs spread so that the feet are about a foot apart

2. Rock your neck from side to side. Stop the motion and relax.

3. Grasp your right thumb in your right fist and tense your whole right arm so that it vibrates with energy, then relax.

4. Raise your right forearm a few inches off the floor and then let it fall limply to the floor.

5. Raise your whole right arm a few inches off the floor and then let it fall limply to the floor.

6. Repeat step 3,4, and 5 with the left arm.

7. Move the toes of your right foot back and forth, spreading them apart. Stop the motion and relax.

8. Repeat step 7 with your left toes.

9. Rotate your feet side to side, rolling on the heels. Stop the motion and relax.

10. Raise your whole right leg a few inches and let it drop limply to the floor.

11. Repeat step 10 with the left leg.

12. Chant the Shanti Mantra (audibly): *Aum Shanti Shanti Shanti.* (Ah-ohm' Shahn'-tee Shahn'-tee Shahn'-tee) Shanti is old Aryan for peace. Each Shanti should be chanted softer than the one before. *Aum* stimulates the Sahasrara energy center, while AA and *Ee* stimulate the Ida and Pingala energy channels.

13. Relax for one minute

14. Reach back over your head and stretch and tense your whole body, sit up, keeping your legs straight, and reach toward your toes as far as you can. Standup.

Practice Asana Kriya daily and say good-bye to illness and infirmity!

Om Kriya Babaji Nama Aum

Dhyana Kriya

To Allfather, who has guided me in writing this booklet,
as he has guided me all through life.

- Jost

For those who realize that to change the world,
you must first change yourself!

Dhyana Kriya

Integral with the training of the body is the training of the mind. However, there is probably nothing more difficult than to control your mind. The ability of most people to concentrate their mind is dismally minimal. In spite of our efforts to concentrate on one thought, our restless minds tend to wander hither and yon as they will, and hence, the vast majority of our mental capabilities are lost or never developed.

But the power of a controlled or concentrated mind is immense. It can be readily observed that virtually every great leader, general, musician, composer, writer, scientist, etc. had an exceptional ability to concentrate. Clearly, the ability to concentrate is absolutely necessary to attain any advanced state of evolution. And so, the Siddhas developed a number of simple exercises by which one can train oneself to concentrate and hold the mind on one thought. These exercises are known as *Dhyana* (pronounced Dee-yah'-nah, which means "control of the mind")

The Siddhas understood very well the great difficulty in controlling the mind. They realized that it is easiest to train the mind by practicing concentration on something natural, like the breath. Hence, they developed Hong Sau as a powerful concentration exercise, or Dhyana. Once the concentration is shifted to the sensations of the energy along the spine, the power of Hong Sau increases even more.

Naturally, it takes strong concentration to raise the Pranic energy toward the highest center. But your ability to

concentrate must also be strengthened to cleanse the emotions which are stored in the Swadhistana.

Training yourself to visualize the opal flame and holding your mind on the affirmation of oneness with Wotan strengthens the mind beyond the power of your suppressed emotions to disturb your inner calm. The cleansing exercise is also an important and powerful Dhyana.

Hong Sau and the cleansing exercise are extremely important Dhyanas, and that is why they were taught early in the course. Never neglect them. The exercises that will be taught in this step are specific techniques to train your concentration in visualization, perception, feeling, and sound.

Always remember that the purpose of these exercises is to train your mind to concentrate. Do not get discouraged if your mind keeps wandering away. That is usually what will happen for some time. Be patient. Use your will to lead your restless mind back to the object of concentration again and again.

We recommend keeping a daily journal of your Dhyana practice. After each practice session of Dhyana, write down in a notebook what you experienced during your practice. Note the date and the exercise, and then jot down what you felt, or where your mind wandered to, or any success or failure to hold your concentration. This will help to orient you to the proper attitude of Dhyana— a training program to advance your evolution.

Asa Dhyana

This simple exercise will strengthen your ability to concentrate on a visual image. For most people, this is the most difficult form of concentration. However, this is an important and necessary ability which will develop the latent abilities of the mind: clairvoyance, clalraudience, and clalrsentience. The Asa Rune, the Rune of Wotan, is used in this exercise not only because of its spiritual significance, but also because of its simplicity of form. In visualization training, always focus on a simple form. Complex forms, such as faces or figures, are difficult to visualize, and concentrating on such forms should not be attempted until after you are more advanced in your Dhyana practice.

Sit in Swastikasana, arms in Swastik Mudra, and hold your eyes in AJna Mudra. Gaze into the Ajna Chakra and visualize the Asa Rune, which is illustrated below. Use your will to hold the image of the Asa Rune in your mind's eye. If your mind wanders, do not get discouraged. Training the mind is what this exercise is all about. Patiently bring your mind back to the Asa Rune. Concentrate on the Asa Rune for 10 to 15 minutes.

Asa Rune (Rune of Wotan)

The second stage of this exercise is to develop your direct perception, that is, your ability to obtain information intuitively from the superconscious mind. A staggering amount of information — far more than we realize — comes to us through inference or conjecture, either our own or that of various authors, journalists, teachers, researchers, or politicians. Scientific theories, historical "facts", and our ideas about such things as diet, civilization, health, etc. are far more determined by inference than direct experience. That is why, of course, these "facts" are always changing! Nobody really has enough information to make good inferences (or the information is distorted or suppressed for political or financial reasons). But the individual of advanced evolution obtains information directly from the superconscious mind, which is irrevocably linked with the infinite consciousness, the storehouse of all knowledge and absolute truth. The next stage of the Asa Dhyana will train you to begin using the superconscious faculties of your mind.

After 10 or 15 minutes of practicing visualization of the Asa Rune, let the image fade. Keep your eyes focused in Ajna Mudra. If the image of the Asa Rune remains without effort, you may keep your gaze focused on that, but do not use any energy to keep it visualized. Begin thinking about the Asa Rune, what it means, where it came from, its significance to family and Folk, etc. Ask yourself questions about it. Leave your mind open for any information on the Asa Rune, or answers to your questions, which may come to you.

It is helpful if yo supplement this exercise with some research on the Asa Rune. But do your research only from sources which are devoid of pseudo-mysticism and specious interpretations which will confuse your efforts. We recommend Wardle's *Rune Lore* (available from Kindred Publications). During your Asa Dhyana you can contemplate Wardle's commentary and ask about any deeper meaning of the Rune.

Spend 10 minutes contemplating the Asa Rune. After your practice is over, write in your Dhyana journal how you fared in your visualization of the Asa Rune, and what you perceived in your contemplation of the Asa Rune.

Note: Everything that "comes to you" about the Asa Rune may not be from the superconscious mind. It maybe from the subconscious mind, and not be valid at all. Don't let this worry you. Remember that this is a training exercise, not a test. With practice, you will begin to realize what is and what isn't from the superconscious mind. It will take time to cultivate this ability, so don't get discouraged. Moreover, information about the Asa Rune may occur to you sometime after your Asa Dhyana practice, or even at night during sleep. This is normal. In time, you will be able to summon information at will, but at first it may come to you at most any time.

After you have developed sufficient visualization skills on the Asa rune, and you feel that you have perceived sufficient information or answers to your questions, you can begin working on one of the other Runes. After you have visualized and contemplated all the Runes, then you can start on other spiritual symbols such as the Swastika.

Gradually, you can train yourself to be able to visualize and concentrate on more and more complex forms such as faces, persons, etc. But do not get discouraged if it takes you a long, long time to master the Asa Rune. Controlling the mind is extremely difficult. But never give up! Remember that every time you practice this exercise you will be a little more in control of your mind, and your mind will be a little more powerful.

Kechari Mudra

The next Dhyana requires another Mudra, *KechariMudra* (pronounced Keh-chahr'-ee). This is probably the most important of all Mudras. Unfortunately, however, it is also the most difficult to master. The tongue must be brought back behind the soft palate and locked up into the nasal passage. The Siddhas discovered that this position creates a cycle of Pranic energy in the head which generates a magnetic field, and this magnetic field stops the usual downward flow of energy to the lower energy centers, and draws energy upward from the lower centers to the highest center in the brain. This energy can be actually experienced in the mouth as a sweet, nectar-like taste, which is called in the ancient Aiyan tongue. *Sama* (pronounced Sah'-mah, which means nectar, i.e. nectar of the Gods). In fact, one of the ancient Aryan writings, the *Sama Veda* is named after this tasteful energy field.

The correct practice of Kechari Mudra eliminates the need for food and drink. In Kechari Mudra, the physical body begins to extract Pranic energy directly, without the

medium of food or drink — and ultimately even breath. I have experimented with Kechari Mudra at times when I was very thirsty, and I found that as soon as I assumed the Mudra the thirst indeed vanished. Even after I removed my tongue, it was some time before I felt thirsty again. I had the same results with hunger. (It is said that bears assume this position during hibernation.) However, the importance of Kechari Mudra is in generating an energy field to draw energy up to the highest centers, thereby accelerating our evolution. Other effects are only of secondary importance.

There are three stages of Kechari Mudra, the simple, intermediate, and advanced. Each of the simpler stages have some of the benefits of the advanced stage, so be sure to always practice at least the simple stage. But for maximum advantage, however, we highly recommend that the advanced stage of Kechari Mudra be mastered and practiced.

The first stage almost everybody can master fairly easily. Simply press the tip of your tongue against the roof of your mouth at the soft palate (the soft area back toward the throat). Initially, you may only be able to comfortably press the tip of the tongue against your hard palate at the center of the roof of your mouth. But with practice you will be able to push the tongue farther and farther back until it presses comfortably against your soft palate.

The intermediate stage is to push the your tongue farther back and press the tip against the uvula. The uvula is the soft, fleshy appendage that hangs from the back of your soft palate at the entrance to your throat. It looks somewhat like a hanging grape, hence, it is called the uvula, which in Latin

means grape. Just the constant practice of the simple stage of Kechari Mudra will eventually enable you to get your tongue to this position.

The advanced stage will take some effort to master. You must insert your tongue past the uvula, back upward into the nasal passage, and hold it there. This will push the soft palate down, allowing the tongue to move forward into a more relaxed position. The natural tension of the tongue against the inside of the soft palate will hold the tongue in place comfortably.

The obstacles to mastering this technique are the shortness of the average tongue and the phrenum (the cord that holds the tongue to the floor of the mouth). Note: there are a number of seemingly knowledgeable sources which recommend that the phrenum should be cut to facilitate the mastering of Kechari Mudra. This is yet another example of dark-age influence on the ancient Aryan science. Under no circumstances should you cut your phrenum! The phrenum was put there by Nature to prevent us from swallowing our tongues. To cut it may also sever an important nerve which goes to the tongue. Cutting the phrenum is foolish, dangerous, and unnecessary. Both the tongue and the phrenum are only muscles and they can be stretched to accommodate the position of Kechari Mudra.

One method of stretching the tongue is by "milking" it with a damp cloth. Hold your tongue with a damp cloth and pull it outward and downward several times. The phrenum can be stretched simply by turning your tongue back, and pressing the base of it against the roof of your mouth. The best method that I know of (and the one I

used) is to stretch the tongue by "clicking" it out of the mouth. Suck your tongue up against the roof of your mouth as you open your mouth. When your mouth is all the way open, thrust out your tongue and try to touch your chin with the tip of your tongue. When the tongue pulls away from the suction against the roof of your mouth it makes a clicking sound, and so this is called "clicking out your tongue". This will stretch both the tongue and the phrenum. After you have clicked out your tongue fifty times, roll your tongue back (tip toward the throat) and push against the base of your tongue with your fingers, pushing the tip of your tongue back as far as you can towards your throat. If you can, massage your uvula with the tip of the tongue. This too will help stretch the tongue and the phrenum, and it will get you used to the tongue in the throat area, eliminating the gagging reflex. Eventually, you will be able to push your tongue past the uvula and upward into the nasal cavity. If you click out your tongue at least fifty times each day for six months, you should be able to push your tongue into full Kechari Mudra position. Eventually, you will be able to place the tongue into position without the use of your fingers, although some people have such a short tongue that they always have to push their tongues into the Kechari position with their fingers (I still use my fingers).

Chakra Dhyana

The Siddhas discovered that there are certain Mantras which affect each energy center, and that the energy centers could be stimulated and strengthened when the subtle

vibrations of these Mantras were focused into the centers. The Chakra Dhyana is an extremely powerful concentration exercise which not only trains your ability to visualize, hear, and feel subtle sensations, but stimulates and strengthens each energy center, and moves the Pranic energy upward toward the higher centers.

Sit in Swastikasana, with your arms in Swastik Mudra. Lock your eyes into Ajna Mudra and your tongue into at least the simple stage of Kechari Mudra. Breathe normally through your nose and begin focusing your attention on the Muladara Chakra (energy center), which is at the perineum in men or in the vagina in women. Visualize the Muladara Chakra as clearly as your are able. It is red in color and round in shape (Chakra means "circle" or "wheel"). Visualize it as any size you like, and as if you are looking at it from and through the Ajna Chakra. Begin *mentally* chanting the Mantra *Lum* (rhymes with *come)* into the Muladara Chakra. Concentrate on feeling the vibration of the Mantra in the Muladara. Hold the image of the Muladara as you chant the Mantra 108 times. Chant the Mantra at whatever speed you like, so long as each Mantra is clear and distinct. You can calculate 108 times by chanting it rhythmically in 3 sets of 4, for 9 times:

"Lum Lum Lum Lum, Lum Lum Lum Lum, Lum Lum Lum Lum, one"; "Lum Lum Lum Lum, Lum Lum Lum Lum, Lum Lum Lum Lum, two"; "Lum Lum Lum Lum, Lum Lum Lum Lum, Lum Lum Lum Lum, three"; and so forth up to "nine", which will give you 108.

When you have completed 108 Mantras to the Muladara, focus on the Swadhistana Chakra (energy

center), about an inch above the base of the spine. Proceed just as you did with the Muladara, except that this center is orange in color and the Mantra is *Vum* (also rhymes with *come).*

After you have finished mentally chanting 108 Mantras to the Swadhistana, focus on the Manipura Chakra (energy center), across from your navel. Proceed just as you did with the other Chakras, except that this Chakra is yellow in color and the Mantra is *Rum.* (also rhymes with *come).*

After you have finished mentally chanting 108 Mantras to the Manipura, focus on the Anahata Chakra (energy center), across from the center of your chest (heart). Proceed just as you did with the other Chakras, except that this Chakra is green in color and the Mantra is *Yum* (also rhymes with *come).*

When you have finished mentally chanting 108 Mantras to the Anahata, focus on the Vishudha Chakra (energy center), across from the hollow of your throat. Proceed Just as you did with the other Chakras, except that this Chakra is blue in color and the Mantra is *Hum* (also rhymes with *come).*

After mentally chanting 108 Mantras to the Vishudha, focus on the Ajna Chakra (energy center), in your forehead at the point between your eyebrows. Proceed just as you did with the other Chakras, except that this Chakra is indigo or opal blue in color and the Mantra is *Aum* (pronounced Ah-ohm').

After mentally chanting 108 Mantras to the Ajna, focus on the Sahasrara Chakra (energy center), at the crown of

your head. Proceed just as you did with the other Chakras, except that this Chakra is light violet in color. The Mantra is also *Aum* (pronounced Ah-ohm').

The following chart will help you learn the Chakras (energy centers), colors, and Mantras:

Chakra	**Location**	**Color**	**Mantra**
Muladara	Perineum/Vagina	Red	Lum
Swadhistana	Coccyx	Orange	Vum
Manipura	Navel	Yellow	Rum
Anahata	Heart	Green	Yum
Vishudha	Throat	Blue	Hum
Ajna	Eyebrows	Opal Blue	Aum
Sahasrara	Brain	Light Violet	Aum

When you have completed this exercise, remain in position and practice the following exercise, Omkara Dhyana:

Omkara Dhyana

Omkara Dhyana (Pronounced Ohm'-Kahr-ah, which is a name of Shiva meaning "the one who produces the sound of Om) requires that you block out as much external noise as

possible. The easiest method is to use ear plugs or ear muffs, but the position described below is preferred, as this position is a Mudra position in itself. If you use ear plugs or muffs, keep your arms in Swastlk Mudra.

Remain in Swastikasana and keep your eyes in Ajna Mudra. You may relax your tongue from Kechari Mudra, or remain in Kechari Mudra as you like. Remove your arms from Swastik Mudra. Place the tips of your thumbs against the flap of skin which is just forward of your ear canals. Close off the ear canals — and outer sounds — by pressing on this flap of skin. Gently press the tips of your little fingers against the corners of your closed eyes, holding the eyeballs in the Ajna Mudra position.

Rest the tips of your other fingers gently against your forehead. Holding this position for any length of time is difficult and can be distracting, so you may wish to rest your elbows on a pillow placed on a table. Arrange the height so that your spine can be held straight. In ancient times, a T-shaped elbow prop was often used. You can make such a device of wood, and to the proper length to use when you are sitting in Swastikasana.

Focus your gaze on the opal blue Ajna Chakra and begin mentally chanting the Mantra Aum, over and over. Concentrate on listening carefully in your right ear for a low pitched vibrating sound, like a motor or the roar of the ocean. It should sound similar to the sound of the Mantra. When you hear this sound, concentrate on it until you feel the vibration of this sound throughout your whole body. This is the sound of the flow of the Pranic energy. As you

perceive this sound more and more, your awareness will elevate. In superconsciousness, this sound is always audible.

Practice the Omkara Dhyana for as long as you like, but at least 10 minutes after the Chakra Dhyana. When you have finished your practice session, jot down in your Dhyana journal, any experiences, sounds heard, or feelings you had during your practice of Chakra Dhyana and Omkara Dhyana.

Kriya Routine

Your practice routine must, of course, be tailored to your individual schedule and family life. However, we recommend that you make every effort to practice your Kriyas each morning before breakfast, and each evening before going to bed (but at least an hour after supper). The Asana Kriyas should be practiced at least once a day, followed by Hong Sau, one of the Dhyanas (alternate Asa Dhyana one day and Chakra /Omkara Dhyana the next), and ending with the cleansing exercise. It is best if you can repeat this whole routine at your second practice session, but if there are time constraints which necessitate shortening one of your practice sessions, practice at least Hong Sau and the cleansing exercise.

Note: Once you are familiar enough with them, practice the Asana Kriyas with your eyes locked in Ajna Mudra. This will increase their effect noticeably.

Ego

When Pranic energy is concentrated in the Sahasrara, we attain superconsciousness. That is the highest state of human evolution — the Ubermensch — and the goal of Kriya. The Ubermensch lives without limitations in Superconsciousness, while the lower-evolved lives in, and is limited by, ego-consciousness. When superconsciousness is attained, ego-consciousness vanishes.

Ego is Latin for *I am,* and it is simply our persona, or selfidentification. Many people who do not understand the true nature of ego are actually terrified at the very thought of losing their ego. They seem to be convinced that the loss of their ego would be the loss of all identity and individuality — they would become nothing and nobody, and disappear into oblivion. Some psychologists and philosophers have even proffered concepts of "higher egos" and "lower egos", and pontificate about getting rid of a troublesome lower ego while embracing a benevolent higher ego. This, of course, betrays their own fears and insecurities. The lingering dark age influence on this planet continues to beguile them, and they completely misunderstand the true nature of ego. The fact is that there are no higher or lower egos. Ego is our entire persona — high or low, good or bad.

We pointed out that the suppressed emotions stored in the Swadhistana shape and limit our personality and individuality, and that all of our opinions, aspirations, relationships, abilities , etc., are merely a product of these stored emotions. Our personality, individuality, opinions, abilities, etc. are all part and parcel of our persona, or ego. The cold, hard truth is that our self-identification, our

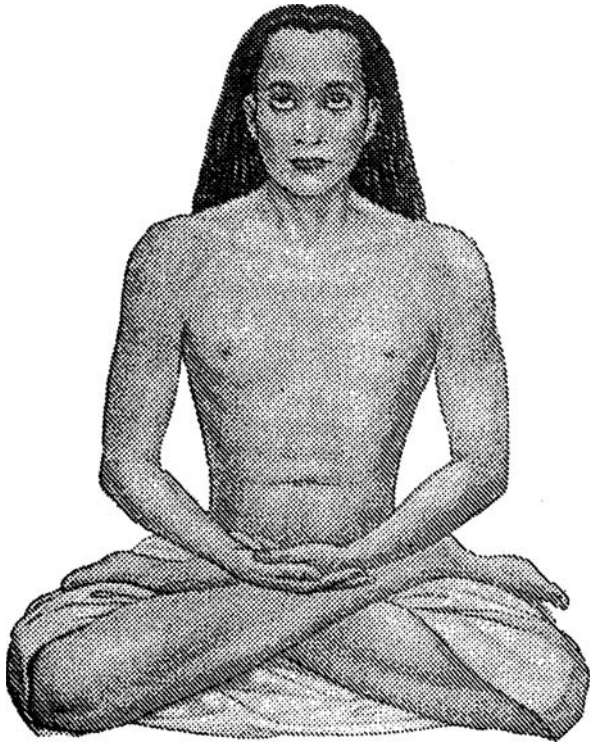
persona or ego, is completely limited by our subconscious emotions. Our ego is not really an identification, it is a severe limitation! We certainly cannot attain the state of Ubermensch when we have limited ourselves to an emotionally-controlled persona.

Once we understand the true nature of our ego, we should be able to realize that we are simply not at all who or what we think we are. Losing a limitation is certainly not going to mean oblivion, nor loss of identity, nor loss of individuality. The loss of limitations can only mean expansion—greater identity, greater individuality, greater abilities, and greater powers.

We can see this clearly if we look back at ourselves as children. When we were children, we identified ourselves by our very limited perception of the world. Our world was one of toys and games and childish delights, most of which had no interest at all to any adult. When we became teenagers, our world changed. We identified ourselves with very different aspirations, and we were in fact quite different from all that we were before. But in losing our childhood persona, we did not lose our personality or individuality, nor did we disappear into oblivion. We were still the same person as the child, but our persona had expanded and developed. When we reached adulthood, our persona had again expanded and we had again changed. But we were still the same person as the child and teenager. We had lost nothing but our limitations, in that case imposed by ignorance and immaturity, and we didn't disappear into oblivion. So it is when we attain Superconsciousness. We are the same person as we were, but we lose all of our

limitations which are imposed on us by simple ignorance and our suppressed emotions. Ego is strictly limitations. It is the bane of the masses. The Ubermensch has transcended limitations, and so for the Ubermensch, ego no longer exists.

We cannot change and purify this degenerate world of chaos until we have purified ourselves of our emotional limitations. But once we have purified ourselves, we will be able to lead thousands to purification, and those thousands will lead millions of others. This is the path of Wotan — the path of higher evolution for the whole planet!



BABAJI NAGARAJ

ARYA

Journal for Arya Kriya Initiates

Summer
295 Wind Age

ARYA — Journal for Arya Kriya Initiates
Dedicated to Truth and Advancing Human Evolution
Summer 295 Wind Age (295 Dwapara/1995)

The Most Radical and Daring Program Ever Conceived	263
More on Natural Diet	267
Recepies for Higher Evolution	273
Ubermenschen	276
Asana Kriya	279
The Whiskey Drinker	280

For those who realize that to change the world,
you must first change yourself!

The Most Radical and Daring Program Ever Conceived

The world is degenerating rapidly. Virtually everything is being systematically subverted, undermined, and destroyed: Ecological systems; economic systems; social systems, and with them social order; educational systems; legal systems; spiritual values; and racial homogeneity. We are all aware that this is an all pervasive effort to turn the world into one great market place of plentiful, readily available resources, and cheap, compliant labor — in reality, a one-world slave state for the benefit of the financial elite. Our mission, our sacred duty, is to stop the degeneration, and bring mankind back into harmony with the immutable laws of Nature. But we must be very aware that the aforementioned degeneration has been successful only because the majority of the population are receptive to it.

Even during childhood, I have always been painfully aware that everything, socially, legally, economically, etc., was all wrong. I saw it at home, in the neighborhoods, in school, in the military, and in the Vietnam war. When I returned home from Vietnam, I returned with a burning obsession to determine just what was wrong with life, and, if possible, to do something about it. I recognized the same problems everywhere, but the source of these problems eluded me. It seemed that virtually everyone was aware that something was very wrong. Everyone had their own ideas about it. Some people blamed big business, and presented ample documentation to support their assertions. Others blamed liberals or Marxists, and had equally good documentation. Still others harped on about God's laws and

the second coming. I even encountered those who pointed out occult forces, both evil and good.

I was fortunate to discover the little-known path of accelerated evolution, although it was not presented as such at that time. It was through years of study and disciplined practice of the Tantras (Kriya is an advanced form of Tantra) that, piece by piece, everything fell into place. It was by way of Kriya practice that I was introduced to the truth about Adolf Hitler and National Socialism. At this point, the reasons for, and the source of, the degeneration became clear. But in arriving at this conclusion, I had also discovered the way to reverse it — the sure way to win the great struggle.

Unfortunately, most people see National Socialism only as a glorified "white power" movement. Most neo-Na-tlonal Socialist organizations imitate its more overt methods, such as speeches, rallies, marches, and leaflets. Many also imitate it organizationally with the use of quasi-military uniforms. The more intellectual study writings and speeches of the time to determine what political or social aspects could be useful in today's activism. We have expounded the Folkish aspect, that is, that National Socialist Germany was a great Folk-community, the purpose of which was to provide an environment to bring forth a more highly evolved species of humankind.

But none of this is really the key to winning the struggle. Today, we don't have the numbers, the discipline, nor the public interest to make use of any of the aspects of National Socialist Germany. To prove this, all that we have to do is to stick our heads out of our front doors and count the

number of our neighbors who even care, let alone who would ever support such a movement. No, it is not National Socialism nor any of its many aspects which will win this struggle. National Socialism will come later. The struggle today needs the very same thing it needed in Germany, the one and only factor which brought about the success of the National Socialist revolution: Adolf Hitler.

As I studied National Socialist Germany, I soon recognized the truth. It came as no surprise to learn that Professor Carl Jung and many others had also recognized it. Adolf Hitler, obsessed with a passion for truth and natural order, had done what no organization and no amount of capital could ever do. Without him, National Socialist Germany would have never come about. He had overcome nearly insurmountable opposition to create the Folkish State. But his awesome power was a product of his advanced level of evolution. He was a generator of energy whose very presence elevated the evolutionary level of others. His will was like a magnet, attracting whatever was needed in men, finances, or materials. It is not surprising that it took the combined strength of all the dark age forces on this earth to destroy National Socialist Germany, and even then, the forces of evil only succeeded by betrayal and treason from within the highest military circles of Germany.

Adolf Hitler, that is, an incarnate generator of evolutionary energy, was the only way to success then, and the same is the only way to success now. We must once again begin generating the energy to raise the general level of consciousness, first in the circle of our own influence,

then throughout the country, and ultimately around the world.

This is indeed the most radical and daring program ever conceived. We are going to fulfill Professor Jung's prophecy and bring about the next incarnation of Wotan. We are going to change this degenerate world by elevating it beyond the influence and powers of the dark age forces. It certainly can be done. We saw it happen earlier in this century in Germany. It certainly will be done. We now have the means to accelerate and elevate evolution by self-effort: Arya Kriya. The ancient Aryan Tantric science is now available to modern-day Aryans—White people of European lineage who are aware of the degenerative forces, and who are determined to stop them.

Our program is indeed radical and daring. It is not for egoists, race haters, uniform freaks, or want-to-be fantasizers. It is not for the Insecure or for sociopaths. What we need are determined, balanced Aryans who are willing and able to change themselves drastically in order to stop the forces of darkness. Even with only a few, we can succeed dramatically. And it won't matter whether those few are in government offices or in the deepest prison dungeons.

Our program is not something supernatural. We are working with the laws of Nature — some of which are yet to be discovered. The energy we generate will effect whatever changes necessary for success, like a magnet effects iron filings. Remember November 9, 1989! That was a sign for all of us. Whatever is needed will ultimately materialize. Prison walls may collapse, legislation may materialize, legal rulings may reverse, or dynamic leaders may appear. But it

won't be magic. It will simply be the operation of the laws of Nature by advanced consciousness.

Arya is our tool to keep Arya Kriyabans linked together, informed, and inspired. It is an important vehicle to give us all a sense of purpose and a sense of belonging. We will not be asking for money or for campaigns to write letters or distribute literature. All that we want is your will and self-discipline. We want your daily practice of the Kriyas. This will not only ensure your own rapid elevation, but it will support the efforts of all Arya Kriyabans, and actually help in elevating every one of us! The power of Kriya is in practice. Make your daily practice a sacred duty which comes before everything. Become a fanatic! That is the way to success — your own, your fellow Arya Kriyabans, and our great struggle. The Ubermensch is our destiny, and the great adventure is about to begin!

More on Natural Diet

The following article is in response to letters we have received regarding the importance of a natural diet. This is an extremely important subject and we feel that it will be beneficial to clarify it and expand on it here.

There is a definite link between diet and evolutionary level. Let us first point out that it is not uncommon for the greatest of geniuses to be not just vegetarians, but fanatical vegetarians. Plato, Socrates, Plutarch, Leonardo Da Vinci, and Adolf Hitler are among the better known of fanatical vegetarians. We can also add Heinrich Himmler, Martin Bormann, and some of the other upper level National

Socialists. It is also interesting to note that one of Adolf Hitler's proposed post-war projects was to begin to eliminate meat from the diet of Germany.

There is good reason why Da Vinci and Adolf Hitler were fanatical about meat eating. As the consciousness elevates, so does physical awareness. Those of advanced evolution soon recognize meat eating as unnatural and unpalatable. They are more likely to drink whiskey than eat meat. They realize, with body, mind, and soul, that meat eating is detrimental to body and mind. They are not wrong.

Consuming meat definitely affects your progress. The body works overtime to try to digest the unnatural food, and the nervous system is adversely stimulated by the toxins produced by improper digestion. The fact is that what you eat can affect not only your health, but your mental stability, your intelligence, your perception, and, of course, your evolutionary level. As you evolve, you must be more and more aware of your diet. (We understand that our prisoner Initiates are probably not in a position to be able to control their diet. We counsel them to do the best they can and continue their practice without worrying about it.)

The following is some expansion on the subject of natural diet:

• Other than humans, the most highly evolved creatures on this earth are the frugivorous apes: Chimpanzees, Gorillas, Orangutans, etc. Other than intelligence, there is not really very much physical difference between humans and these apes. The apes are not meat eaters. They are

entirely frugivorous. All of their digestive organs are especially designed by Nature for selecting (senses) and processing (teeth, stomach, intestines, bowels, etc.) a frugivorous diet. Meanwhile, our human internal organs, especially our digestive organs, are virtually identical to those of the apes. There is not one single organ in the human body which is designed to select, procure, or process meat. Like the apes, our organs of digestion are designed for a frugivorous diet.

• As would be expected, meat in the raw state (living, dead, or butchered) appeals to few, if any, humans. To be palatable to humans, meat usually must be butchered, cooked, and seasoned. But apples, oranges, nuts, berries, vegetables, and even many grains are immediately attractive to humans even in the raw state.

• Simple observation shows us that carnivorous and omnivorous animals are directed by their natural senses to eat first of all the brain and internal organs of their prey. These parts are concentrated with vitamins and minerals. Only afterward, and if still very hungry, will the carnivore begin consuming the muscle tissue, which is full of uric acid and has little or no vitamins. Usually, the muscle tissue is left for scavengers such as jackals, buzzards, and worms. The meat diet consumed by most humans is, in fact, the natural diet of *scavengers.* Rarely do humans care to eat the natural diet of the carnivore — brains, intestines, stomach, lungs, etc. It is interesting to note here that "soul food", which was the diet of Negro slaves, consisting of the brains and internal organs of cows and pigs which were discarded by

the plantation owner, is a true carnivorous diet — although this was certainly not the choice of the slaves.

• Carnivores, omnivores, and scavengers are able to eat and digest rotten meat. In fact, many prefer the meat to be very rotten. But rotten meat is poisonous and deadly to humans. Even raw meat is dangerous for human consumption. The human digestive organs do not have a strong enough stomach acid to destroy the toxins in rotten meat or the parasites common to raw meat.

• Anthropologists who study fossilized human feces agree that the image of “man the hunter" comes from publishers and writers, not from scientists. Studies of the feces of primitive man reveal that his staple diet was always various nuts, seeds, cactus, fruits, and berries. Meat was only a small part of his diet. Hunting was primarily for skins, bones and feathers, used as clothing and tools. Even today, for the time and energy required to hunt a deer (let alone a mastodon) one could gather and process a much greater amount of nutritious wild staples.

• Periodically we come across books and articles asserting that man has somehow evolved into a meat eater. We need to be aware that the meat processing industry is monopolized by the same clan that has monopolized Hollywood, the news media, and the publishing Industries. But in spite of the bias, honest scientific studies have been piling up which confirm the opinions of Plato, Da Vinci, and Adolf Hitler. Even the Surgeon General and the AMA have been forced to admit that meat eating is definitely linked to cancer, diabetes, arthritis, and heart disease.

• *Some "food" for thought:* We all know that the world is grossly out of harmony with Nature. We bewail ecological disasters, urbanization, 3rd world population explosions, racial miscegenation, and the destruction of our Folkways. But is it really any wonder that the world is so out of harmony with Nature when our very diets are so far out of harmony with Nature? Is it really any wonder that so little thought is given to the immutable laws of Nature concerning something as obvious as race when nobody gives any thought to the laws of Nature concerning something as obvious as natural diet? Philosophically, does it make sense to complain about miscegenation while we fill our bodies with food natural only to the lowest of scavengers? Does it make sense to denounce unnatural stimulates such as drugs, tobacco, and alcohol while we live on a substance as unnatural to the design of our internal organs as meat? Perhaps there is a close link between the degeneracy of the times and the degeneracy of our diets.

The path to higher evolution is difficult enough without overworking our bodies with an unnatural and unhealthy diet. We should all experiment with our diet and begin to change, slowly, but steadily, toward a natural diet suited to our constitution (not everyone thrives on the same diet). But if at all possible, we should eliminate meat from our diet. There are many good substitutes for meat which our bodies can process more easily. Do some homework. There are many excellent books on the subject of diet and health which are available at health food stores (be somewhat cautious of establishment publishers).

During the golden ages, mankind was highly evolved and would never consider eating meat. Even the highly evolved of today, such as Adolf Hitler, would not eat meat. If we expect to follow in his footsteps to bring about a new golden age, then obviously we must begin with ourselves.

Recipes for Higher Evolution

Volksberg Muesli

This has always been a staple breakfast for us here at Volksberg. It is simple to make, simple to eat, nutritious, and inexpensive. The proportions can be varied in any way desired, depending on taste or budget.

Mix together 8 cups of rolled oats or quick oats (preferably organic) and about 1 /4 to 1 /3 cup each of any or all of the following: raisins, chopped dates, dried fruit (apples, bananas, etc.), nuts (almonds, walnuts, or peanuts), and carob chips. 1 cup of granola if desired.

If you use a large number of different ingredients you will need to cut down the proportion of each enough to keep from overwhelming the oats. The finished muesli should be primarily oats and flavored to taste with your choice of other ingredients.

Serve like ordinary breakfast cereal in a bowl with milk or soy milk. Apple sauce can also be substituted for the milk.

Walnut Sauce

This is an excellent, nutritious sauce to use with your favorite pasta. Blend the following ingredients in a blender or food processor and serve over pasta (preferably whole wheat and organic).

1 /2 cup of olive oil

1 large clove of garlic (chopped or minced) 1/4 teaspoon of pepper

1 teaspoon of dried basil

1 cup of pameasan (403)

1/2 cup of water

1/2 cup of walnuts (shelled)

Chili without Carne

1 tablespoon of Olive or vegetable oil

2 medium onions, chopped (1 heaping cup)

3 large cloves of garlic, minced (1 tablespoon)

1 green pepper, chopped

1 fresh Jalapeno pepper, finely chopped (wear rubber gloves), or 2 tablespoons chopped canned hot peppers (jalapeno or green chilies)

1 28-ounce can of tomatoes in puree,

or chopped tomatoes plus a 15-ounce can

of tomato puree

1/4 teaspoon of ground coriander

1/4 teaspoon of whole cloves, or a generous pinch of ground cloves 1/4 teaspoon of allspice berries, or a generous pinch of ground allspice 2 teaspoons of oregano

2 tablespoons of brown sugar

2 tablespoons of mild chili powder

2 tablespoons of ground cumin

2 cups of cooked pinto beans (can also use kidney beans)

1 cup of raw rice (preferably brown rice)

2 cups of boiling water

1. In a dutch oven or large, heavy saucepan, heat the oil and saute the onions, garlic, green pepper, and Jalapeno pepper until they are softened.

2. Add the tomatoes (and puree), coriander, cloves, allspice, oregano, brown sugar, chili, cumin, and beans. Bring the chili to a boil, reduce the heat, cover the pan, and simmer the chili for 30 minutes.

3. While the chili is cooking, in a medium saucepan add the rice to the boiling water, reduce the heat, cover the pan tightly, and simmer the rice for 15 to 45 minutes, according to package directions on the type of rice you use (45 minutes for organic brown rice). Serve the chili over the rice.

Ubermenschen

Considering the great difficulties of the struggle against the dark age forces in which we are engaged, we feel it will be beneficial to relate some stories about individuals of advanced evolution which illustrate the awesome powers manifested by those who succeed in reaching higher levels of consciousness.

The ancient Aryan science of accelerated evolution was preserved in those areas which were once within the borders of ancient Aryavarta: Tibet, Nepal, and India. Naturally, a few individuals there have advanced their evolution to become Ubermenschen (some even in spite of genetic handicaps).

The following story is one of our favorites, and when applied to today's situations, it fosters some interesting speculations! The story is about Trailanga (I do not know the meaning or origin of the name), who was well known in northern India during the latter half of the 19th century.

Trailanga was a Tantra master (probably a Tantric system very similar to Kriya). Records indicate that he was at least 300 years old, although he looked to be in his 40s or 50s. He weighed nearly 300 pounds, although he ate virtually nothing at all. He was a *Muni,* that is, one who kept habitual silence and would rarely speak. He was also a *Naga,* that is, he wore no clothing at all. Munis and Nagas are common in India even today. (I do not know whether or not these disciplines come from Aryavarta. Certainly in golden age times nudity was not objectionable at ail, and

the highly evolved rarely use the medium of speech, as they easily transfer their thoughts to others.)

In those days, most Nagas remained outside of Benares, as the British overlords, being Christians and a bit on the prudish side, would allow no such display of nudity in the city. Trailanga apparently did not notice the prohibition and strode through town in his usual non-existent attire. The city police, of course, unceremoniously threw him in jail. The police soon noticed a crowd gathering outside, staring up at the roof. Investigation soon revealed that Trailanga was not in his jail cell, but was taking a leisurely stroll in his usual unattired state on the jail roof. Once again the police put Trailanga into his cell, this time carefully locking the door. Once again Trailanga appeared on the roof, the jail door still securely locked. The third time, the police posted a guard outside Trailanga's cell, but the guard soon found himself guarding an empty cell and Trailanga was back on the roof! In despair, the police decided it was better to turn a blind eye toward Trailanga during his strolls through Benares.

Trailanga used to sit by the banks of the Ganges river for days or sometimes even weeks at a time, in a position similar to Swastikasana, usually on a stone slab, and always completely unprotected from the sun. When he would finally arouse himself, the people would offer him food and drink. He would sometimes accept some clabbered milk.

Once, a skeptic decided to prove Trailanga a fraud. When Trailanga roused himself from an especially long period of sitting on the stone slab, the man came forward and begged him to accept an offering of clabbered milk.

The skeptic had filled a pot not with clabbered milk, but with caustic lime. Without hesitation, Trailanga received the pot and proceeded to drink down every drop of the lime. The skeptic watched in awe as the Tantra master showed no sign of discomfort at all. Suddenly, the skeptic himself fell to the ground, clutching his stomach and screaming in agony. In between his frantic screams of agony, he begged Trailanga to forgive him and to spare his life. His internal organs were burnt away, and he was on his last gasp of breath.

Trailanga broke his habitual silence. As he spoke, the skeptic's agony ceased, and he began to feel whole again. Trailanga told him that he had now experienced the power of a spiritual boomerang. He explained to the poor man that his consciousness was far beyond identity with the paltry limitations of his physical body—which most of us identify with completely. In superconsciousness, he realized his own body to be nothing more than a pattern of electromagnetic energy, so he was able to instantly alter that energy pattern to absorb the poisonous lime. The skeptic left, shaken, but still alive and skeptical no more.

Although we've never witnessed anything quite so spectacular, we have often witnessed many amazing, unexplainable things — transformations, abilities, incidents, etc. —which were related to Kriya practice. I have no idea what Trailanga's mission was, or why he did what he did. But the above stories are well-known and offer an excellent example of the possibilities inherent in Kriya practice.

Asana Kriya

The following is an excerpt from a letter we received from a young lady in Oregon which testifies to some amazing results of Asana Kriya practice.

"...I just wanted to tell you how much better I feel since I began the Asana Kriya. When I was 14,1 was in an accident that shattered the right side of my skull and put a large break up the back of it. I was in a coma for two days, and had some temporary paralysis. I have had very severe migraine headaches ever since. I was on a vasodilator to help control the migraines. The problem was so severe that if I went off my medication for even a day, I would suffer a migraine that would keep me in bed.

I stopped taking the medication on the first day I started Asana Kriya, and I haven't even felt the tiniest twinge of a headache. I am even starting to regain some of my balance, something the doctors said I would never do because of the injury to my right ear. I have been faithfully doing he Asana Kriya every day, along with the other practices, and I feel reborn!! Thank you so much for showing me a way to fix a problem that the medical community said was impossible."

We urge you all to practice the Asana Kriyas daily. It will make a tremendous difference in your life! We are not kidding when we tell you that faithful practice of the Asana Kriyas will eliminate illness and the infirmities of old age. Practice them faithfully, going only as far with them as you are able. Over time, you will find that you can get further and further into each position. Never get discouraged and never give up!

We also recommend practicing the Asana Kriyas with music. This can turn your practice session into a glorious meditation. Be sure to use music which affects the higher centers. We've used classical music for years. Some good selections we have used are: Bach's *Brandenburg Concertos;* Carl Orff's *Carmina Burana;* Beethoven's 9th Symphony, especially the chorus; Bach's *Magnificat;* Mozart's Piano Concerto Number 1, or his 25th Symphony; Wagner's overtures from the Ring Cycle or Tannhauser. Make each practice session an inspiring part of your day — the high point of your day.

The Whiskey Drinker

The following story is a good example of the transforming power of faithful Kriya practice.

One of Paramhansa Yogananda's students was a rather hopeless drunk. He protested to Yogananda that he would never be able to practice Kriya because of his drinking problem. Yogananda told him simply to faithfully practice 12 Kundalini Pranayamas twice every day, no matter how poor the results. The alcoholic agreed doubtfully.

Regardless of his inebriated state, the man faithfully practiced 12 Kundalini Pranayamas twice each day. He would sit on the floor with a mala (a string of 108 beads to help keep count of the number of Kriyas done) in one hand and a bottle of whiskey in the other. He would pause briefly after each Kundalini Pranayama to take a good gulp of whiskey, and then resume his practice. As hopeless as the situation appeared, the man still kept his word and, using

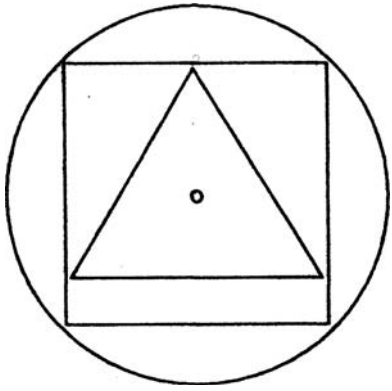
all of his sodden will, managed to practice 12 Kundalini Pranayamas twice each day.

For 6 months he continued in this manner. Then one day he sat down, did the first Kundalini Pranayama, paused, looked at his bottle of whiskey, and sat it down, asserting that he didn't need it any more. Indeed, he never picked up that bottle nor any other bottle of whiskey again. He was now addicted to Kriya practice, and he began to advance noticeably on the path.

The power of Kriya is in practice. When the energy begins to rise, and the energy centers begin to be cleansed, dramatic change comes about quickly. Never doubt or be discouraged. The ancient science is powerful beyond imagination. The Ubermensch is our heritage. Like anything else, we need only the will and discipline to grasp it!

If you feel discouraged or in doubt, chant the Kriya Mantra, *Om Kriya Babqji Nama Aum, over* and over to any rhythm you like. This will center you and put you firmly back on the path. Never forget that we have a great and important mission, and we need everybody we can get—especially you!

For Family, Folk, and the Fourteen Words



Om Kriya Babaji Nama Aum

ARYA

Journal for Arya Kriya Initiates

FALL
295 Wind Age

ARYA -- Journal for Arya Kriya Initiates
Dedicated to Truth and Advancing Human Evolution
Fall 295 Wind Age (295 Dwapara/1995)

Asatru & The Path of Wotan	287
Revisions to our Arya Kriya Training	295
Ubermenschen	299
Equinoctial Dating	307
Guidance and Help from the Siddhas	308
Natural Diet	310

For those who realize that to change the world,
you must first change yourself!

Asatru & The Path of Wotan

From time to time, we have seen NS Kindred advertised in various publications as an Asatru/Odinist organization, and so, as would be expected, we receive a number of inquiries for more information on that subject. This is understandable since we produce some Asatru related publications, and we have advertised Wotanism or The Path of Wotan, which many people reasonably assumed to be some sort of a mystical form of Asatru.

First of all, we need to stress that although we do have some personal affinity and connections with Asatru, NS Kindred is *not* an Asatru group. Moreover, The Path of Wotan (Wotanism) is also *not* Asatru or Odinism. To avoid any confusion in the future, and to clarify the differences between Asatru, The Path of Wotan, and NS Kindred, we have written some new introductory publications. For further clarification and for the interest of our initiates, we are including the following expansion on the information in those new publications:

Asatru

Since our acquaintance with it more than 10 years ago, we have always been interested in promoting the revival of the pre-Christian religion of our northern European Forefathers, which is known today as Asatru or Odinism. Asatru is a revival of pre-Christian Germanic spiritual consciousness and a Folkish way of life, along with a reconstruction of the basic religion, rituals, and ceremonies of the various tribes of northern Europe.

Over the years, a number of different Asatru or Odinist groups have sprung up, and some of these make some pretty wild claims about just what Asatru was, and what it should be today. There's a lot of fantasy and nonsense being peddled (both politically correct and racial!), and this makes it difficult for people to determine just what Asatru really is — and isn't.

A few years ago we did some German to English translations for the German Asatru organization, *Deutschglaebige Gemeinschaft,* which is certainly the oldest (founded in 1911) and probably the most prestigious of modern-day Asatru organizations. Our work with this organization gave us a rare opportunity to get a clear look at what the research of scientists and historians has actually revealed about the old Germanic religions.

We should note here that the ranks of the Deutschglaubige Gemeinschaft (DGG) are full of genuine scientists, scholars, and philologists. Their expertise has enabled them to separate authentic historical facts from the jungle of linguistic misinterpretations, unfounded extrapolations of self-styled Rune mystics, and the intrusion of oriental and pseudo-Wiccan mysticism, all of which have confused and obscured the true nature of Germanic religion today.

The DGG has always bent over backwards to connect with any true Asatru/Odinist organization. But because of their grasp of historical authenticity, many organizations, pseudo-scholars, and self-styled mystics give DGG wide berth. For example, a few years back we noted with some amusement that during his trip to Europe the much touted

American runic scholar, pen-named "Edred Thorsson", ignored DGG's invitation to consult them in his research for his forthcoming book on Runes. As would be expected, his finished product, *Futhark: A Handbook of Rune Magic,* is loaded with the misinterpretations and unfounded extrapolations common to the German pseudo-mystical organizations whose invitations he did accept.

There are some pretty wild claims made by some Asatru/Odinist organizations and their self-styled mystical leaders. But their "authentic" magic, mystical rituals, or martial arts systems are usually Wiccan, oriental, or often just specious, personal fantasies. One thing is for sure, if it is authentic, DGG would know about it. If you have any misgivings about the historical authenticity of an organization or publication, we suggest you check with them.

We learned from DGG that the everyday tribal customs, ceremonies, and beliefs of our pre-Christian Forefathers varied considerably from tribe to tribe all across northern Europe. Since the rituals and ceremonies of the various Germanic tribes were never organized nor institutionalized, few, if any, are known today after the onslaught of the intolerant, but very organized Christian conversions.

There were, of course, some sacred icons, holy days, allegories, and spiritual beliefs which were held in common among all the tribes, and many of these did survive, although most were either Christianized (such as Yule transformed to Christmas and the Yule Tree transformed to a Christmas tree), or propagandized into something evil and loathsome (such as the once sacred number 13 now held as an unlucky number). For some reason, the intolerant

Christians did not succeed in completely obliterating the old Germanic Gods. Their names remain enshrined for us today in the very names of the days of the week: Tuesday, the day of the God Tyr; Wednesday, the day of the God Woden or Wotan (Odin); Thursday, the day of the God Thor; and Friday, the day of the Goddess Frigga (some sources say Freya).

Although the actual rituals and ceremonies are now long forgotten, the surviving Gods and Goddesses, values, and Folk-consciousness of pre-Christian times provide a foundation on which a viable revival can be built. *Deutschgldubige Gemeinschafi* recommends that moderrn-day Asatru groups go ahead and reconstruct and synthesize their own rituals and ceremonies (within the guidelines of reasonable historical authenticity) to honor the Gods of old, promote Germanic values, and foster a growth of true Folk-consciousness. We recommend that Arya Kriyabans take part in authentic Asatru Kindreds whenever possible.

As noted earlier, some groups have blended Asatru with political correctness and new age, or Wiccan, philosophy. Others are steeped in unfounded 19th century Rune mysticism or superstitious Folk lore. Beware of and avoid such groups. They only serve to confuse and obscure our true spiritual heritage, and they will ultimately consign any revival of Germanic religion to oblivion.

For honest, no nonsense Asatru, founded by a respected and time proven Asatru leader, we recommend the *Asatru Folk Assembly,* PO Box 448, Nevada City, CA 95959. They are doing a good job of re-establishing Folk values and a Folkish philosophy of life, along with a modern-day

synthesis of the basic religion, rituals, and ceremonies of the tribes of northern Europe.

Please note: In the past we recommended one Odinist group, the leader of which, much to our embarrassment, turned out to be completely specious, and is reported by knowledgeable Asatru/Odinist sources (who have met him and dealt with him) to be a want-to-be Jew (we don't know whether its really Jewish blood or just insecurity and a fragile ego, but our personal experiences of his wild extrapolations, untruthfulness, and lack of even basic Aryan honor clearly remind us of some of the chosen breed). We apologize for not harkening to the warnings we received.

The Path of Wotan

We noted above that among the surviving artifacts of our spiritual heritage were allegories which were held sacred by virtually all the Germanic tribes. These allegories had been handed down orally from great antiquity. However, by the Viking age — in the midst of the dark ages — it is unlikely that anyone understood their true meanings. Fortunately, along with a few of the later Sagas, a number of these allegories(some of which are known today as the Eddas) were written down by Christian clerics who did not comprehend their allegorical nature. Thus, some of them, whole or in part, and probably full of mistranslations and misinterpretations, have been preserved for us today. These allegories, imperfect as they may be, have made it possible for today's philologists and anthropologists to determine that there is a definite commonalty between our ancient

Euro-Aryan religion and that of the ancient Indo-Aryans. There is no doubt that they come from a common source, thousands and thousands of years ago.

Virtually anyone very familiar with the ancient Indo-Aryan practices of Tantra, Yoga, or Siddhantham can readily see their striking similarity to the Euro-Aryan allegories. But to an experienced practitioner of the ancient Indo-Aryan techniques, the Euro-Aryan allegories are as clear as an instruction manual. The allegories describe an ancient Aryan science of accelerated evolution, which is known and still practiced today.

This science of accelerated evolution, rather than the long lost rites and rituals of later times, is what we at first called *Wotanism,* in honor of Professor Carl Jung's coinage of that word. But later, we felt that it was even more appropriate to call it *The Path of Wotan.* Hence, our book on the interpretations of the allegories was at first titled *The Essentials of Wotanism,* but has now been changed to *The Path of Wotan.*

This science of accelerated evolution in the Euro-Aryan allegories may, or may not, be the same as the Indo-Aryan science. But if it is not the same, any differences would be of very little consequence. Since we were experienced initiates of the Indo-Aryan science, we certainly had the expertise to do a little synthesizing and reconstruct the old Euro-Aryan science. Considering the dismal situation of the world today, we realized that Euro-Aryans desperately needed access to this ancient science, and we knew that it

was up to us to make it available to our Folk as fast as we could.

We wanted to get a training course produced Just as soon as possible, and so we decided to send the course out one step at a time as it was written. Since we had planned on reconstructing the Euro-Aryan system, we at first advertised it as *The Path of Wotan.* However, we soon realized that such a reconstruction was really going to take much more time than we had to spare, and that a lot of good information and techniques would be lost in the translation. Moreover, we would not be able to reconstruct the original Mantras, since old Norse and the other known ancient Germanic languages were clearly not Mantric languages (the original language of the allegories was much, much older and probably very similar to the Indo-Aryan), and anyway no one today knows how they were really pronounced. So, in the interest of speed and sheer power, we abandoned the reconstruction in favor of the tried and proven Indo-Aryan science. More or less in mid stream, we changed the name of our course from *The Path of Wotan* to *Arya Kriya.* This, of course, caused some confusion. But we found that most people were just as happy with Arya Kriya, and there is some real interest growing in exploring our lesser-known Indo-Aryan heritage.

The Path of Wotan is the name we have coined for the lost Euro-Aryan science of accelerated evolution symbolized in the surviving allegories. Although certainly very similar, it is not Arya Kriya. Technically, the two are probably different systems. Of course, it is completely feasible for an experienced Kriya initiate to reconstruct, by synthesizing,

trial and error, and his or her own inner realization, the original Path of Wotan. Although we are not undertaking it at this time, we would be happy to support anyone who wishes to undertake such an effort.

NS Kindred

NS Kindred, like everything natural on this earth, is continually growing and evolving. In 1988, we stepped into the racial arena to offer our unique publications on the true nature of National Socialism: a Folk-community to bring forth a more highly evolved species of humankind. We pointed out that it was the higher evolution of Adolf Hitler which was responsible for the awesome social and economic miracles of National Socialist Germany. We soon began experimenting with developing a Folkcommunity along with a training program for accelerating evolution, and we referred to ourselves as a community of National Socialists.

But over the years we had way too many problems with all the embarrassing "neo-nazis" and "white power" sociopaths who frequent the racial movement, and so we finally went underground, continuing our Folk-community and evolutionary efforts in seclusion. Soon, we had completed all of the National Socialist publications which we had planned to write (and they remain available throughout the racial movement). Moreover, since we were operating underground, reports on our Folk-community experiments could no longer be circulated. But anyway, now was the time for action, and time to separate the wheat from the chaff. So, we shut down our *Folkish Observations*

(National Socialist Commentaries) and focused all of our energy on our Arya Kriya training course. We have now evolved again, to a much different, and much more powerful, level of activism. NS Kindred has now evolved into a unique *fellowship of Arya Kriya initiates,* who are involved in the most radical and daring program: to advance the evolutionary level of this earth. We knew that most of our old NS Kindred mailing list would have little interest in our new program (Most people know that there is only a tiny percentage of "doers" on any mailing list — especially racial ones). But we were not at all concerned about that. We weren't in business to sell newsletters. We were aiming to change this degenerate world once and for all! (We should note here that we were pleasantly surprized at the unusually large percentage of the old mailing list that was interested in our new training course — 10%!) We welcome all of you as part of that new, unique Aryan fellowship: NS Kindred.

Revisions to our Arya Kriya Training

As mentioned above. Our Arya Kriya course was written and sent out one step at a time, which, of course, caused some incongruencies, omissions, and other minor problems. We knew we needed to revise it as soon as possible. This summer, we got the chance to revise our Arya Kriya course. We did some minor additions, deletions, rearrangements, and rewriting. Our revised course is now produced in a series of 6 booklets, entitled as follows: 1, Purity of Body and Mind, 19 pages, which covers will and natural living; 2, Chakras and Nadis, 7 pages, which covers the seven major

Chakras, the three major Nadis, and a discussion of the Ego; 3, Hong Sau, 7 pages, which covers Swastikasana, Swastlk Mudra, Ajna Mudra, the double breath, and the Hong Sau technique; 4, Asana, 31 pages, which covers the 18 Asana Kriyas and, except for a new cover, is the same as the original booklet; 5, Kundalini Pranayama, 14 pages, which covers the sci-ence of accelerating evolution, the law of inverse proportion, *Sarpa Mudra* (the proper name of the hand position for Kundalini Pranayama), Kechari Mudra, the Kundalini Pranayama technique, and the cleansing exercise, which we have appropriately named in our edited edition, *Ajna Dhyana;* 6, Dhyana, 11 pages, which covers Asa Dhyana, the second Asa Dhyana, Omkara Dhyana, Chakra Dhyana, and a new Dhyana, *Mantra Dhyana.*

There are some major changes in the last booklet, *Dhyana.* We have not only added the new Dhyana technique, but we have changed the Dhyana routine into a weekly cycle, which we feel will make practice of the Dhyanas much easier.

Mantra Dhyana

The following is the description of the new Dhyana technique in the edited edition: "*This Dhyana will develop your concentration and your intuitive (psychic) faculties. Ultimately, this Dhyana will enable you to communicate directly with Babaji Nagaraj (or any Siddha, deity, or Ubermensch you wish). This Dhyana will also cleanse your subconscious mind, and, if you prefer, you may substitute it for*

Ajna Dhyana [formerly, the cleansing technique] *after your practice of Kundalini Pranayama. "*

"*Sit in Swastikasana, Swastik Mudra, and Ajna Mudra. You may use Kechari Mudra or not, as you wish. As you focus your gaze on the opal blue Eye of Wotan, mentally chant, over and over, at whatever speed you like, the Kriya Mantra, Om Kriya Babaji Nama Aum* [Ohm Kree'-yah Bah'-bah-jee Nah'-mah Ah-ohm']. *If you like, you may visualize the words being written as you chant them. Otherwise, simply listen to the words as you chant them. Use your will to hold your mind on the Mantra. If your mind wanders, patiently bring it back to the Mantra. "*

Weekly Dhyana Cycle

We now have 7 different Dhyanas, and so we have redesigned the Kriya routine so that each day of the week a different Dhyana is practiced (along with the Asanas and Kundalini Pranayama).

Sunday	Asa Dhyana
Monday	2nd Asa Dhyana
Tuesday	Omkara Dhyana
Wednesday	Chakra Dhyana
Thursday	Mantra Dhyana
Friday	Hong Sau
Saturday	Ajna Dhyana

Kriya Routine

The following is the Kriya routine in the edited edition: "*Yow practice routine must, of course, be tailored to your individual schedule and family Ife. We recommend that you practice yow Kriyas each morning before breakfast, and each evening before going to bed (but at least an hour after an evening meal). "*

"*The Asana Kriyas should be practiced at least once a day, morning or evening. (Practicing them twice a day would be twice as beneficial.) Asana Kriya practice may be done either before or after yow other Kriya practice."*

"*Practice Kundalini Pranayama twice a day in the following manner: 5 to 10 minutes of Hong Sau, 12 to 24 Kundalini Pranayamas, then 5 to 10 minutes of Ajna Dhyana (or Mantra Dhyana)"*

"*After yow practice of Kundalini Pranayama, practice the Dhyana of the day for 15 minutes [as long as you like, but at least 15 minutes. Also, Dhyana practice, like Asana practice, could be done at a completely different time. If there are time constraints which necessitate shortening one of both of your practice sessions, be sure to practice at least Kundalini Pranayama and Ajna Dhyana (or Mantra Dhyana). "*

We think that the edited edition is much easier to follow, and the weekly Dhyana routine will simplify and enhance practice. With the addition of the above information, the original edition is perfectly adequate. However, if anyone wishes to have a set of the new edition, we will be happy to

furnish you with one for the printing and postage costs of $5.50 per set if 6 booklets.

We have also revised our introductory booklet, *Arya Kriya, the Science of Accelerated Evolution* (originally the first step on 'The Path of Wotan" course, but changed to an introductory booklet after our course was changed to "Arya Kriya"). The new edition has more information on evolution and the equinoctial and galactic cycles, and it is presented in much better sequence. Copies of the new edition are available for $4 each.

Ubermenschen

One of the greatest problems we encounter today in our desperate attempt to present the truth is the absence of any free and open debate. The old adage, "truth likes questions" should make people very suspicious of the fervor with which the dark age forces censor those who dare to publicly question their social and historical proclamations. But unfortunately, few have the wit or the desire to consider anything beyond the prime-time TV menu. And so, truth activists such as Ernst Zundel, David Irving, Kirk Lyons, and Fred Leuchter encounter every form of censorship, and even violence and terrorism, to keep them silent, or at least distort their words. Even when one of these men does get a chance to speak in public, he is invariably muffled and intimidated by the age-old tactic of hecklers.

But the future is ours if we are determined and disciplined enough to seize it. The awesome powers inherent in advanced states of evolution — our Aryan

destiny — are far more than a match for the palt ry tactics of the dark age forces. The following story illustrates very well one method by which an Ubermensch can handle hecklers and other opponents of free speech.

One of Babaji Nagaraj's 19th century Kriya initiates was Shyama Charan Lahiri, a Bengali Brahman householder, later known as Lahiri Mahasaya (pronounced Lah'-hree Mah-hah' shaye. Mahasaya is a title bestowed on him by his students which means "great mind"). After his initiation in 1861, Lahiri Mahasaya practiced the 144 Kriyas for 12 years, and he attained an extremely advanced level of evolution. He then synthesized four progressive Kundalini Pranayama techniques (from the original Kriya Kundalini Pranayama technique), into which he began initiating students of his own. (This is known as the Kriya Yoga of Lahiri Mahasaya, a derivative of which was taught by Paramhansa Yogananda in this country.) To this day, Lahiri Mahasaya is very famous in Bengal and his Kriya Yoga has a large following. Both his great grandson and his great grand nephew teach his Kriya Yoga, and over the years a number of Bengalis have attained advanced levels of evolution through its practice.

Lahiri Mahasaya lived in Benares with his wile and children. He worked during the day as an accountant with the English military. In the evening, numbers of Kriya students came to his house for advice and training. One evening, one of his students told Lahiri Mahasaya that a famous Benares pundit with great political power had decided to make some radical changes in the traditional form of religious worship in a particular Benares temple

(the actual proposed change is of no real interest to us here). The pundit offered an open debate on the proposal, but since the pundit was so famous and had a large following of fanatical "yes-men" who were very vocal and could even be hostile and violent, nobody dared to speak against the pundit. Lahiri Mahasaya felt that the pundit's proposal was completely wrong, and so he went to meet the pundit and his followers in the open debate.

Lahiri Mahasaya attended the assembly, which was well guarded by the pundit's followers. After explaining the reasons for his proposal, the pundit offered the floor to those who disagreed. As expected, none of the Brahmans or priests dared to debate the pundit. So Lahiri Mahasaya stepped to the center of the assembly and addressed the pundit with due respect. But as he started to explain his disagreement, the pundit's followers began to heckle him, making a great deal of noise so that nobody could hear Lahiri Mahasaya speak. Try as he may, Lahiri Mahasaya could not get the pundit's followers to be quiet, nor get any authorities to quiet them. In an attempt to force Lahiri Mahasaya to leave the assembly ,the heckling became more vicious.

Then Lahiri Mahasaya bent his mouth and jaw in a strange, distorted way. At once, every heckler was silenced as all their mouths and jaws became paralyzed in the same distorted position of Lahiri Mahasaya's mouth and jaw. When the assembly was quiet, Lahiri Mahasaya relaxed his face and stated his case to the astonished pundit. The heckler's faces remained paralyzed as he explained his disagreement with the pundit's proposal. The pundit

evidently saw the light and withdrew his proposal with alacrity! As Lahiri Mahasaya turned to take his leave from the assembly, the shaken pundit called after him, respectfully asking him to heal his followers, who were all still quite paralyzed and mute. The Kriya master told the pundit to bring some water from the temple in question and place a lew drops in each of their mouths (the only significance of this was that the temple and water had something to do with the pundit's erroneous proposal). Sure enough, the drops of water restored each of the pundit's followers.

There is an interesting sequel to this story which we were told by Harekrishna Ghosh, the nephew of Paramhansa Yogananda. In 1936, Harekrishna was a teenage boy when his uncle. Yogananda, made a return visit to India from the United States, where, at the behest of Babaji Nagaraj, he was teaching Lahiri Mahasaya's Kriya Yoga. Harekrishna spent almost every minute of the visit (some months) by his uncle's side, and he witnessed a number of amazing occurrences. In 1993, during the centennial celebration of Yogananda's birth, Harekrishna visited some of his uncle's disciples here in California, and he gave a talk about his experiences with his uncle during that 1936 visit to India. We attended this talk, in which he related the following story:

When Yogananda arrived in Calcutta to see his family, he was honored with a large banquet in his father's home. As usual, Harekrishna got to sit next to his uncle. There were lots of people coming in and out of the house to pay their respects to Yogananda. But when a man with a grotesquely

deformed face started to enter the doorway, Yogananda suddenly raised his hand and astonished everybody by ordering the man out of the house. He told the man that he would see him later, and the man meekly left the room. After the banquet. Yogananda summoned the man back into the house and spoke to him quietly. As Yogananda spoke, the deformity vanished from the man's face. The man gestured to Yogananda with great reverence and left the room.

Harekrishna soon learned that back in 1920, just before his uncle had left on his mission to the United States, this man had been publicly ridiculing Lahiri Mahasaya, calling him a charlatan and a phony (Lahiri Mahasaya was no longer incarnate, having removed the life energy from his physical body in 1895). Yogananda, an heir to Lahiri Mahasaya's Kriya Yoga, confronted this man and demanded that he apologize for his denigrations. The man refused and asserted the denigrations all the louder. Yogananda then distorted his face in a grotesque shape, which caused the man's face to do the same. Yogananda left the man in that condition, unable to straighten his face or speak coherently. The man's face had remained in that position for the next 16 years while Yogananda was in the United States. When Yogananda returned on the visit, the man sought him out to apologize for his denigrations of Lahiri Mahasaya.

The above stories are not about anything occult or supernatural. They are simply illustrations of the abilities inherent in advanced levels of human evolution. The consciousness (superconsciousness) of Lahiri Mahasaya and Yogananda were devoid of any limitations of ego, and so

they could "absorb" or dominate any ego-limited consciousness. Lahiri Mahasaya linked his powerful mind with the weak minds of the hecklers, and then mentally suggested simultaneously to each and every one of their minds that their mouths and Jaws were locked in the same position as his, and that they were completely unable to utter a sound. Later, he could mentally suggest to them that the drops of water would unlock their jaws. Yogananda apparently had known of the story of Lahiri Mahasaya and the hecklers — which is not very widely known, even among disciples of Lahiri Mahasaya — and decided to use the same technique on the man who was ridiculing Lahiri Mahasaya — giving him a somewhat drastic demonstration that Lahiri Mahasaya was no charlatan.

It is fairly well known that hypnotists can perform similar mental manipulations on good subjects by conditioning and oral suggestions. But the ability to give suggestions *mentally* to anyone (let alone to masses of people) is far beyond the potential of hypnosis. But in advanced levels of evolution there is such power.

Although very rare, such abilities are not altogether unknown in those with otherwise ordinary human consciousness. One amazing example is Wolf Messing, a Polish Jew who was famous as a mind reader. During World War II, Messing fled Poland and plied his trade in the Soviet Union. His abilities came to the attention of Stalin, who demanded that he be put to a test.

For his first test. Messing entered the bank of Russia and handed the bank teller a blank piece of paper. He mentally suggested to the teller that this was a valid check for a very

large amount of money. The teller gave Messing an enormous amount of cash, which Messing turned over to Stalin's agents outside the bank. When the money was returned to the teller and he realized that the "check" he received was a blank piece of paper (which didn't even resemble a check), the man keeled over with a heart attack.

His second test was more difficult. He was told to try to enter Stalin's military compound, get past all guards, and reach Stalin. Stalin doubled the guards with his best and most trusted, gave all of them a photo of Messing, and probably threatened them with unspeakable punishments if Messing got through. But soon an astonished Stalin looked up from his desk to find Messing standing in front of him, while all the guards in the room paid him no attention at all. Messing explained how he accomplished the task: as he entered the compound, he mentally suggested to all the guards, "I am Beria. I am Beria." No guard would have dared to question Beria, the notorious head of the CHEKA. Although both Messing and Beria were Jews, there wasn't any real resemblance between the two. But Messing's mind was powerful enough to convince every guard that he was indeed Beria, in spite of the photo and certain knowledge that he would be trying to enter the compound and must be stopped. Other than some strengthening by practice during his mind reading act, Messing's abilities were not a product of training. He was born with this one, particular superhuman ability. In his later years. Messing toured India and investigated several Yoga and Tantra masters. He publicly proclaimed their abilities to be far, far beyond his own.

Here, I will add a little story of my own. After I had been practicing Kriya for about ten years, I decided to conduct a little experiment to see if I could influence people by thought transference. At that time I was working the evening shift, and so I usually did my shopping late at night. The checkers were often pretty tired and groggy, which I knew would be an advantage for my experiment. As I handed the checker a five dollar bill, which was sufficient enough to pay for my purchase, I began mentally suggesting that I had given her a twenty dollar bill. Sure enough, she counted out change for a twenty. I immediately offered her the change back, and she then discovered her error. Over the next week, I repeated the experiment a few more times and the results were the same. Although I never kept any of the extra change, I soon began to feel bad about manipulating the checkers (and frightening some of them) and so I vowed to never do it again. I realized that I must use such powers strictly with inner guidance.

To use the powers of higher evolution frivolously, especially before the ultimate goal is reached, invariably inflates one's vanity, which in turn limits further advancement of evolution, and then dwindles all such powers. Lahiri Mahasaya and Yogananda were Ubermenschen, and as such they always used their powers with inner guidance. Anyway, the purpose of my story was to point out that Kriya practice continuously strengthens your mental faculties. Practiced as taught, the necessary inner guidance will grow along with the powers.

Many awesome powers accompany the advanced levels of evolution. The above stories illustrate one of them, and I'm

sure the readers can extrapolate the potential of its use against the dark age forces. One day, the powers of advanced evolution can put an end to the chaos and degeneration once and for all. This is our destiny — an Aryan destiny which is up to us to realize.

Equinoctial Dating

We've had some inquiries about how the date 295 Wind Age (Dwapara Yuga) was arrived at. The date is determined by astronomical reference: the distance of the Vernal Equinox from the first point of Aries. The dates of the ages have been calculated as follows:

Beginning of the last descending Axe Age (Satya Yuga or Golden Age): 11,501 BC.

Beginning of the last descending Sword Age (Treta Yuga or Silver Age): 6,701 BC.

Beginning of the last descending Wind Age (Dwapara Yuga or Bronze Age): 3,101 BC.

Beginning of the last descending Wolf Age (Kali Yuga or Iron Age): 701 BC.

Beginning of the last ascending Wolf Age (Kali Yuga or Iron Age): 501 AD.

Beginning of the last ascending Wind Age (Dwapara Yuga or Bronze Age): 1701 AD. of which this is the 295th year. Hence, we calculate this year astronomically (or astrologically) as 295 Wind Age.

The Wind age is an age of rapid mental development for mankind, involving the realization of matter as a form of

energy, and the development of technology to manipulate energy. This should also be an age wherein mankind realizes his proper position in the realm of Nature (especially by 295!). However, as noted in our introductory booklet on Kriya, the normal development of this age has been stunted by our Solar system's entiy into a dark age of the larger galactic cycle, the duration of which will be several hundreds of thousands of years in length, and which will have a negative effect on all the ages of the Equinoctial cycles for a long time. This is the reason we have such chaos and degeneration today. The dark age forces are still in power on this earth, and they are threatening the survival of the planet by using the natural technological advances of this age to manipulate (and destroy) Nature for their own selfish desires.

Guidance and Help from the Siddhas

Considering the negative effect (indifference and self-aggrandizement) of the dark age cycle on the majority of our Folk and race, the only feasible way to combat these dark age forces is by actually advancing the evolutionary level of this planet up to, and perhaps even beyond, where it should be without the influence of the galactic dark age. This, of course, is not going to be easy, given the indifference and self-absorption of the dwindling number of genetically higher evolved humans on this earth.

Fortunately, we have help — very powerful help. Babaji Nagaraj and other Aryan Siddhas have remained on this earth for the express purpose of helping us in the struggle

— although they won't do it all for us. For every step we take towards them (advancing our own evolution for the benefit of the struggle), they will take ten steps toward us. Already, they are doing a great deal. Sometimes their influence is obvious to us, such as the destruction of the Berlin wall on November 9, 1989! Other times their efforts may not be so obvious. For example, who knows how much influence they may have on Clinton's idiotic antics — rudely pushing even the usually indifferent public away from the disease of liberalism and multiculturalism. (Anyway, whether or not there is any outside influence, we couldn't have picked a more ridiculous boobus erectus than Clinton to alienate the public from our enemy's cause.) The Siddhas often work in that way, giving us an edge in the struggle by causing our enemies to make themselves look ridiculous. Sometimes, they may even act directly, as Lahiri Mahasaya did with the hecklers. But one thing is for sure, they are with us to the end, and the more we attune ourselves to their presence, the more they will do for us.

Adolf Hitler always felt that he was guided by a divine force. He was. The great German leader was closely guided by the greatest of Aryan Siddhas, the likeness of whom can be seen in the features of Adolf Hitler's face.* (Adolf Hitler and National Socialist Germany were — and are — closely related to Babaji Nagaraj and the Kriya path. This will be discussed in more detail in later editions of Arya.) Adolf Hitler knew just what he was talking about when he said repeatedly that he was on a sacred mission. But human will can cause drastic changes — for good or for evil. The war was not meant to happen at all, and its loss was a

consequence of the influence of the galactic dark age cycle — an influence that aggravated and increased the selfishness and treachery of the German officer corps. Nevertheless, the loss of the war was only the loss of one small battle in the struggle. In the next battle, we will be much better armed.

*Note: The Fuhrer's high level of evolution, specifically, his complete lack of ego, caused his facial features to reflect those of anyone around him. That is why he often looks different in different photographs. In many photos it can be readily observed that his face strikingly resembles that of the person with whom he was photographed. This can be seen in other highly evolved individuals who are beyond ego-consciousness. Another example is Yogananda. A survey of photographs of Yogananda reveals that he, too, always resembles others in the photograph.

Natural Diet

The following are some cookbooks which have good information on vegetarian cooking and some excellent, nutritious, vegetarian recipes.

Basic Macrobiotic Cooking by Julia Ferre, Published by George Ohsawa Macrobiotic Foundation. This is an excellent book for getting you started in vegetarian cooking.

Dr. Dean Ornish's Program for Reversing Heart Disease by Dr. Dean Ornish. Ornish has popularized the low, high carbohydrate diet for better health. The book contains a great deal more than vegetarian cooking, but the recipes it has are excellent. The other information is good as well, but we are recommending the book only for its recipes.

Simply Vegetarian, Edited by Asha Parver and Sheila Rush. This book has excellent recipes.

Moosewood. Restaurant Cooks at Home by Moosewood Restaurant. This is an excellent book for home vegetarian cooking by a famous health oriented restaurant. (It also contains a few meat and fish recipes.)

Jane Brody's Good Food Book by Jane E. Brody. This is a real encyclopedia for all aspects of cooking, and it is very readable. Although it is not strictly vegetarian, there are many meatless recipes, as well as others that are adaptable.